The WORLD-CALL
To Men of To-day

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The world-call to men of to-
day

The World-Call to Men of To-day

OUR CHURCH POLICY.

I It is the mission of The Whole Church to give the gospel to The Whole World.

II This entire Church being A Missionary Society, each member of The Body is under covenant to help fulfil the will of The Head: to give the gospel to every creature

III Every Christian is commanded to "Go," if not in person, then potentially, having a share by gift and prayer in supporting A Parish Abroad, as well as The Parish at Home

IV Our Giving should be an Act of Worship, (Prov. III. 9) Cheerful (II Cor IX. 7), and according to the Rule of Three (I Cor. XVI. 2),

Individually	"Let every one of you
Systematically	Lay by him in store on the First day of the week
Proportionately	As God hath prospered him."

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The World-Call to Men of To-day

Addresses and Proceedings of the Men's Missionary Convention, held in Philadelphia, February 11–13, 1908

Edited by

David McConaughy

Forward Movement Secretary

The Board of Foreign Missions of the Presbyterian Church, U. S. A.

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INTRODUCTION

BY DAVID MC CONAUGHY

Some one has ventured to suggest how very interesting it would be to witness the proceedings, if Paul's advice to the church of Corinth were widely applied in relation to the subject of missions, and women everywhere were advised that "if they would learn anything, let them ask their own husbands at home" (1 Cor. xiv : 35). Indeed, besides affording not a little diversion, in all likelihood it might, likewise, lead to revolutionary results of far-reaching effect, if the good women of the church universal were to adopt this sound Scriptural injunction and set about catechising their husbands at home as to the principles, programme, progress and prospects of the work of the church of Christ throughout all the world.

In the early days of the church, the women who followed Jesus from Galilee, ministering unto him, themselves the last at the cross and the first at the tomb, no sooner learned of the glad tidings of the risen Lord than away they went straightway to bring the men, also. And when he had committed the gospel, as he did alike to all, both men and women, to be made known to "the whole creation," in order that of his Kingdom of Righteousness and Peace and Joy in the Holy Spirit there should be "no frontier," the men went forth to take the lead in that great enterprise. But at length—no matter now how it came about—the original programme ceased to be carried out. As concerns the execution of the great commission of the church, the laymen for the most part came to be looked upon as the *lame-men,* laid by the Gate Beautiful of God's house, quite outside of the missionary enterprise, waiting for the Peters and Johns who have learned to use their own legs in obeying the Master's marching orders, "Go ye," to come around that way, prepared to say to these same lame laymen with the irresistible accent of conviction, backed by the authority of personal example, "Look on us and in the name of Jesus of Nazareth rise up and walk." Not until these same lame-men thus begin to use their feet, "walking" the way their

Master went, will their voices be heard "praising God" as they ought.

Perhaps it was because the good women had come to despair of "Peter and John" ever getting there, that they at length left the laymen lying just where they were and went off by themselves to organize the Women's Missionary Society. Thus it came to pass that, whereas the Master chartered the church in its entirety to be a missionary society, and it was distinctly declared that in Christ Jesus there is "neither male nor female" (Gal. iii : 28), a fraction of the church, exclusively female, was organized for the purpose which the whole church was at the first divinely designed to fulfill. And so the primary purpose became yet further obscured. The mission of the church, its *raison d'etre,* the chief end for which it exists, came to a large extent to be looked upon as a side issue. The women were willing to do the missionary work, and the men were—well, the men were willing that they should. "We do the missionary work in our church through the Women's Missionary Society," had come to be a fair statement of the situation in many a church. No wonder, then, that the dominant note in the missionary meeting and, likewise, in missionary literature came to be mainly feminine. The masculine note was almost missing from the missionary enterprise. Missions had come to be a by-product in the King's business and no longer the main issue.

But at last a new day has dawned. Several years ago certain leading laymen woke up to the loss and peril of this situation. A Forward Movement was proposed. It was first inaugurated by the Presbyterian Church, then by the Congregational, followed later by other branches of the church in America and, later, in Great Britain. It has developed into a Laymen's Missionary Movement, international and interdenominational taking on its own form in the different denominations, but standing for certain great fundamental truths, viz.:

That since "every creature" is to be given the gospel, the gospel should be given to every creature in this generation;

That every Christian is under the Blood Covenant obligation to help give the gospel to every creature—obliged, as well as privileged, to "go" into all the world, if not in person, then potentially by gift and prayer;

That every church is primarily and essentially a missionary society, consisting of every Christian who will help to give the gospel to every creature.

In the working out of these principles, the necessity has been recognized to put this, the King's business, on a better business basis, and it has been demonstrated beyond all question that there is no better basis for our giving than that laid down in the Scriptural Rule of Three (1 Cor. 16 : 2), viz.:

"Let each one of you (individually) lay by him in store on the First Day of the Week (systematically) as God hath prospered him" (proportionately).

When to this is added the practice of daily and definite prayer for the coming of his Kingdom in all the world, there would seem to be little to add to the programme upon which the church has entered and is pressing forward to the final triumph of her Head.

Not until after patient work had been done along these lines for some years in the Presbyterian Church were the leaders of this movement satisfied that the time had come to call together the men in a missionary convention. The tracks having been well laid, at length the time had come to get up steam. That the fullness of time had come, has been amply attested by the response made to the call for the men's missionary conventions—in Omaha, in February, 1907, and again in Philadelphia, in February, 1908. The account of the former meeting is given in "Men and the Modern Missionary Enterprise;" that of the latter is presented in this volume, "The World-Call to Men of To-day."

It seems utterly superfluous to attempt any interpretation of the significance of this great gathering of men in the interests of world-evangelization beyond presenting in the pages that follow a record of the addresses and of the proceedings. No one can possibly read this record with open mind and heart without recognizing the hand of God in the marvelous history that is now unfolding abroad and in the real revival which is taking shape in the church at home, moving men out of the materialism of our times into a personal partnership with Christ for the bringing in of his Kingdom in all the earth.

The Call of the World

"The Yellow Race may become a golden opportunity."

I

THE WORLD-WIDE SWEEP OF OUR ENTERPRISE

BY REV. ARTHUR J. BROWN, D.D., NEW YORK

It is a large claim to say that our enterprise has a world-wide sweep. We do not make it boastfully, but humbly and with a solemn sense of the responsibility that is involved. Christ is our authority for it. He did not summon his disciples to a small or narrow task. He said: "Make disciples of all the nations;" "Be my witnesses...unto the uttermost part of the earth;" "Go ye into all the world, and preach the gospel to the whole creation." Here, verily, is an enterprise of world-wide sweep.

We do not urge that Presbyterians are the sole custodians of this enterprise. We cordially recognize our partnership with other churches. We do not feel that we represent such an exclusive type of obedience to Christ that we should ignore the presence in any field of a sister evangelical church. A distinguished minister has said that foreign missions are simply an organized effort to extend a denomination. That is an admirably succinct statement of a position which we do not hold. It is no part of our duty to perpetuate on the foreign field the sectarian divisions of Europe and America. Accordingly, where our work touches that of other churches, we have usually sought union with our sister churches of the Reformed or Presbyterian faith; and with other churches, we have sought a division of territory, so that duplication might be avoided and men and money used to the best advantage. It is good to know that the organic union of northern and southern Presbyterians, for which we so much long at home, has already been realized wherever the foreign mission work of the two churches is in the same country.

But, making all due allowance for these considerations, the fact remains that the sweep of our Presbyterian foreign missionary enterprise is literally world-wide.

It is world-wide in distribution. A glance at the map will show this. The board has issued a pamphlet, entitled "The Distinct Missionary Responsibility of the Presbyterian Church," which indicates our fields in terms of population. Taking the population of the regions which we alone occupy, and in others, counting that proportion of the population which our mission force sustains to the total force in that field, we find that our responsibility is approximately as follows:

Mexico	2,500,000	Siam, Laos, etc.	5,000,000
Central America	500,000	India	18,000,000
South America	10,000,000	Persia	5,000,000
Japan	4,000,000	Turkey	2,000,000
Korea	6,000,000	Africa	5,000,000
China	40,000,000	Philippines	2,000,000
			100,000,000

Think of it, men, there are a hundred millions of people in non-Christian lands who must hear the gospel from the Presbyterian Church if they are ever to hear it at all. Surely, then, our enterprise is world-wide in distribution.

STRATEGIC IMPORTANCE OF PRESBYTERIAN MISSIONS

It is world-wide in strategic importance. We occupy the vantage points in the world-field. Is not Japan the imperial power of the Far East, a political force of the first magnitude? The Presbyterian Church was one of the first churches to send missionaries to the Sunrise Kingdom. The first tract, the first dictionary, the first school work, the first medical work, and a part of the first Bible translation in Japan, were by a Presbyterian missionary—that nobleman in the Kingdom of God, who may wear upon his breast a decoration of the Emperor and one of whose pupils is to-day the Prime Minister of Japan—Dr. James Hepburn. In the feebleness of his ninety-third year, he now awaits the summons of his Lord, but there are 58 missionaries who succeed him and bear an important part among the most potent moral forces in moulding the character of the new Japan.

Is not China the vastest of the non-Christian nations, the one whose latent power is most enormous? The Presbyterian Church has 263 missionaries in China; 259 schools and colleges;

46 hospitals and dispensaries, and a printing press which sent out last year 81,284,288 pages. Our work extends from Chi-li on the north to Kwang-tung on the south. It is strong at the centers of Chinese life—Peking the capital, Canton the largest city, Shan-tung the holy land, and many of the provincial and prefectural capitals. It is one of the transforming influences that are stirring that mighty mass of humanity to its depths.

Who are the most intellectual of non-Christian peoples, the men whose civilization was old before ours was born and who in numbers are second only to China? The Presbyterian Church has been doing a great work in India for two generations. Its churches, schools and hospitals are found in many parts of the Empire, and its missionaries are among the spiritual leaders of the country. One of them, a member of this convention, President J. C. R. Ewing, of Forman Christian College, has recently received from the British Governor, the Kaiser-i-Hind medal, for distinguished services to India as chairman of the Earthquake Fund Committee.

Where is the heart of Buddhism? Seek it, and you will find that Presbyterians are the only Protestant missionaries in Siam and Laos, and you will hear the king and his princes testifying to the good work that they are doing. The American minister says that Dr. J. B. Dunlop is the most influential foreigner in Siam.

Where is the citadel of Mohammedanism, that most formidable foe of the Christian Church? The Presbyterian Church has not avoided it, but has lifted the Cross beside the Crescent in India and Africa, in Syria and in Persia, where the faithful men and women of God, who represent us, have won the respect of many Moslems. One of those men, James P. Cochran, M. D., was recognized as the foremost man in Persia, and another, the Rev. Henry H. Jessup, D. D., LL. D., has received the highest office of the home church, the moderatorship of the General Assembly.

Where is a corrupt Romanism most fanatical and most powerful? Go to those lands: Mexico, Central and South America, the Philippines; and you will find the Presbyterian Church recognizing the moral obligation of the Monroe Doctrine and seeking to purify and uplift peoples whose mediæval

Romanism but thinly veneers a real heathenism. The first resident Protestant missionary in the Philippines, the Rev. James B. Rodgers, D. D., is one of our representatives.

Where is dark Africa darkest? There Presbyterian missionaries are bearing the Light of the world, telling naked savages that the mercy of God in Christ is for them as well as for white men.

Where, to-day, is the most vulnerable point of heathenism, the place where immediate reenforcements will most surely result in the evangelization of a non-Christian land within this generation? Half the missionaries in Korea are Presbyterian and God is working through them with mighty power. The gift, which made possible the opening of mission work in Korea, was made by a Presbyterian elder, who is a member of this convention, Mr. D. W. McWilliams. The first missionary to enter the country was H. N. Allen, M. D., and the next, Rev. H. G. Underwood, D. D., who is with us in this gathering.

THE WORLD'S NEED FOR THE GOSPEL

It is said that these people do not want the gospel. If there were time, I think I could easily show that when they understand what the gospel really signifies, they do want it. The letters which come to us from the ends of the earth are laden with such messages. But the question for us to face is not whether they want the gospel, but whether they need it; and that question is answered by the counter-question: "Do we need it?" Surely if we do, other peoples do.

It is said that they have religions of their own, but if Islam and Buddhism are not good enough for Americans, they are not good enough for Persians and Chinese. What shall be said of the self-satisfied Phariseeism which holds that we need the knowledge of the true God in Jesus Christ, but that lower and erroneous religious ideas are good enough for our fellow-men? Judaism was the best of all the non-Christian faiths, but Christ himself commanded his disciples to preach his gospel in place of it. Do our fields need the gospel? The answer to that question is written large upon the mighty sweeps of Asia and Africa. There are myriads of men and women, made in the image of God like ourselves, meeting the same temptations, bearing the

same burdens, and yet without the guidance and inspiration of that knowledge of God which we possess. Why should we withhold it from them, we whose ancestors were half-naked barbarians in the forests of northern Europe when foreign missionaries first sought them out. Jerome wrote that when "a boy, living in Gaul, he beheld the Scots, a people in Britain, eating human flesh; though there were plenty of cattle and sheep at their disposal, yet they would prefer a ham of the herdsman or a slice of the female breast as a luxury." From that savagery Christ redeemed us. Can he not do as much for Asiatics who are far higher in the scale of civilization than Europeans were when Christ began with them?

The argument that there is work yet to be done at home is true, but it has no force whatever as an objection to foreign missions. What would be thought of a business man who declined to sell goods outside of his own city until all its inhabitants used them? The fact that some Americans are irreligious does not lessen our obligation to give the gospel to the world. If the early church had refused to send the gospel to other nations until its own nation was converted, Christianity would have died in its cradle, for the land in which it originated was never really Christianized and is to-day Mohammedan. The objection that our own land is not yet evangelized would have made the church at Antioch disobey the command of the Holy Spirit to send forth Paul and Barnabas. It would have kept Augustine of Canterbury from carrying the gospel to England. It would have prevented the founding of churches in America, and would, to-day, cripple all our home missionary work, since there is no other part of the United States more godless than the eastern states. It issues in absurdity, since it would perpetually confine Christianity to those nations which already have it and forever forbid its extension. Is the church to be forever moving around and around in a circle, because some white men refuse to become Christians? If, after all these centuries of effort, there is still so much evil at home, it is not a reason for discontinuing foreign missionary effort, but for saying, in the words of Paul: "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we

turn to the Gentiles." If Christ is "good tidings of great joy ....to all people," what right have we to withhold him from "all people"? He belongs to them as well as to us. Indeed, America could no more keep its Christianity to itself than it could keep the telegraph or than the Chinese could keep the art of printing. Christianity is like the sunshine, for all. The moment it is shut up, it ceases to be sunshine and becomes darkness.

THE WORLD-WIDE SCOPE OF THE WORK

Our enterprise is world-wide in the scope of its work; it includes every form of Christian activity. Churches are organized, buildings erected, schools, colleges and theological seminaries maintained, hospitals and printing presses operated. There are now on our rolls native churches with a membership of 70,447 communicants, besides a large number of catechumens. We have 1,145 schools, making this board an educational agency of the first magnitude. We have 53 hospitals and 62 dispensaries, which treated last year 426,101 patients; also 8 printing presses, which in the same period sent out 132,051,647 pages of the Word of God and of Christian books and pamphlets. Above all, the gospel is constantly preached to men.

And this enterprise is world-wide in the forces which it has set in motion. While it would be untrue to say that the world is about to become Christian, it would be equally untrue to say that not much has been accomplished. Dr. James S. Dennis says that at home the converts last year averaged ten for every minister, but that abroad they averaged 34, and that adults were baptized at the average rate of 2,500 a week. Imagine this great hall packed to its utmost capacity twice every Sunday of the year with a different congregation, and you will have a picture of the progress that is being made. Self-supporting and self-propagating native churches are growing up in many fields. Schools are training for God some of the coming leaders of Asia. Hospitals are dispelling prejudice and softening hearts, while printing presses are scattering everywhere that inspired Word of God which shall not return unto him void.

Even apart from the number of converts, which is now increasing so fast, there are unmistakable signs that a great move-

ment has begun. The stupendous economic, intellectual and moral awakening in Asia has been brought about in no small measure by the ideas of God and man which have been proclaimed by the missionaries. Society in Asia is becoming more ashamed of open vice. Standards of conduct are growing purer. The character of Christ is universally conceded to be the loftiest in history. What Benjamin Kidd calls the altruistic ideas of Christianity have been liberated in heathen nations, and they are slowly but surely transforming them. As you travel through those vast continents, you become conscious of the working of mighty forces that are creating conditions more favorable to the rapid triumph of the gospel. You are impressed not so much by the actual number of those already converted as by the strength of the current that is sweeping majestically toward the goals of God. You feel with Gibson that the situation is satisfactory, not that we are contented with ourselves or with our work, but that "a crucial experiment has been made. We know what can be done and can predict results." We see that we are in the trend of the Divine purpose and that "his Truth is marching on." No other term than "world-wide" can express our opportunity. The barriers which confronted our fathers have fallen. Steam and electricity have brought the remotest lands near. Practically every non-Christian nation is now more easily accessible than ever before. The entire 100,000,000 of our Presbyterian responsibility can be reached. God has literally set before us "an open door." Aye, more. He has entered it and prepared the nations for our coming. What mean the awakening of China, the transformation in the Philippines and the upheaval in Korea? Is not Christ again asking his followers: "Can ye not discern the signs of the times?" Mr. W. T. Ellis wrote to me from Korea:

"Cannot you say something or do something to make the church in America realize that here in Korea, just now, is the Christian opportunity of centuries? This situation is extraordinary and amazing. The whole country is fruit ripe for the picking. The Koreans are ready to turn to the Living God. It may not be so two years hence. Conditions of which I dare not write here are changing the character of Korea. If the Christian Church has any conception of strategy, any appreciation of an opportunity, any sense of relative values, she will act at once, not next year, but NOW!"

THE SIZE OF OUR WORKING FORCE

The force with which this world-wide enterprise is being conducted, or rather with which we are trying to conduct it, is represented here by a single church. The only board in all the world which is larger, the Church Missionary Society of England, has ten secretaries, fifteen assistant secretaries and twenty field secretaries; it has moreover the advantage of working in a small, compact territory, so that the entire constituency is within easy reach of the central office. Your board, though its constituency is scattered over a continent 3,000 miles wide, has only four secretaries and six assistant secretaries, with a percentage of administration which is the lowest of any of the great mission boards of the world. Doubling the work abroad, however, would not by any means involve doubling the staff of the board, for a board, once organized, can greatly extend its operations at a comparatively small expense.

On the foreign field, the force consists of 889 missionaries, of whom only 374 are men. This scanty force must carry on all our vast and varied work, except in so far as the native church can help.

This may to some seem like a large force; but what is it in view of the size of the field? We have nominally one missionary for about 900,000 people; but that includes 319 wives, many of whom have the same family cares as mothers at home. It also counts the sick, the aged, those at home on furlough, and the recruits who are learning the language. Our actual working force on the field at any given time, does not exceed 600 men and women, or one missionary for approximately 1,600,000 souls. That would mean one solitary missionary for the whole city of Philadelphia. Does not the bare statement of these facts impress you as business men with the immediate necessity of greatly increasing our equipment? How can we handle this world-wide enterprise with such a force?

I would that I could fitly characterize our force of missionaries. They are not perfect, any more than are we. But, taking them as a class, they average higher than any other class I know. They are men and women of ability and culture, who, for love of Christ and of their fellow-men, have denied them-

selves the advantages of home and of American life, and in many cases even the conveniences of civilization, and have gone to distant and inhospitable lands, to toil among peoples of other races and languages, and often of barbarous and depraved habits. They are doing the hardest and most thankless of pioneer work. They are fighting at the forefront of the battle where the danger is greatest and the pressure of loneliness and isolation most trying. If the eleventh chapter of the Epistle to the Hebrews were to be brought down to date, the writer would surely include scores of missionaries, who "through faith subdued kingdoms, wrought righteousness, obtained promises, . . . escaped the edge of the sword, from weakness were made strong, waxed mighty in war, . . . had trial of mockings and scourgings, . . . were stoned, . . . were tempted, . . . of whom the world was not worthy!"

Our patriotism is stirred by the thought that the sun never sets on our dominions; but a holier inspiration should fill our hearts as we realize that the sun never sets on Presbyterian missionaries, who journey through heat and cold and dust and mud, burned by the mid-day sun, drenched by sudden storms, eating unaccustomed food, sleeping in vermin-infested huts, enduring every privation incident to travel in an uncivilized land—and yet, in spite of all, instructing native helpers and church officers, settling disputes, visiting the dying, comforting the sorrowing, and above all and in all preaching the glad tidings of the Kingdom of God. It is almost literally true that

"There is no place they have not been,
The men of deeds and destiny;
No spot so wild they have not seen,
And measured it with dauntless eye.
They in a common danger shared,
Nor shrunk from toil, nor want, nor pain."

THE OBSTACLES ENCOUNTERED

Our enterprise is world-wide also in the obstacles which it encounters. It is difficult to move so enormous a mass as a hundred millions of people, especially when that mass is part of a far greater mass. It is far from the truth to say that the non-Christian world is about to become Christian. Error and superstition are still deeply interwoven with the social fabric of

the non-Christian world. Racial fear, suspicion and conservatism harden the heart of many an Oriental when the dominant white man seeks to influence him to run counter to immemorial custom. The non-Christian religions, too, which at first regarded Christianity with contempt, are awaking in alarm to the fact that Christianity is a world-power, which aims at nothing less than world-dominion. The ethnic religions are therefore setting themselves in battle array. It would be foolish to ignore their power, foolish to imagine that we are seeing the last of Buddhism in Japan and Siam, of Confucianism in China, of Brahmanism in India and of Mohammedanism in Turkey. Heathenism will die hard. It still has enormous power, and that power is being arrayed against the Son of God. Even if it were to pass away, our work would not be done. The hardest man to reach is not the one who is ignorant of God, but the man who, knowing God, rejects him. To break down the non-Christian faiths, therefore, is not necessarily to build up Christianity. With the passing of the old faith may also pass confidence in all religion, so that the last state may be worse than the first. The world, the flesh and the devil are in Asia as well as in America, and possibly fighting harder. It is no holiday task to which we have set ourselves. We are engaged in a gigantic struggle in which we are fighting against "the principalities, against the powers, against the world-rulers of this darkness." We have need of patience, of determination, of "the strength of his might," and "the whole armor of God."

Formidable, too, is the obstacle of cost. What would be said of the spiritual needs of an American city of 50,000 inhabitants in which there was but one ordained minister? To supply the one hundred millions in our foreign mission fields at that rate would require 2,000 missionaries, and there would still be ample room for all the native ministers that could be developed for many years. Each missionary calls for an annual cost of approximately $2,000, this sum covering not only his salary but his house and traveling expenses and the work which he represents. Therefore, 2,000 missionaries would involve an annual expenditure of $4,000,000. This would not take into the account any provision for buildings for the schools, colleges, theological seminaries, hospitals, printing presses and allied insti-

tutions that would have to be erected and maintained. The Men's Convention at Omaha, a year ago, declared that $6,000,000, annually, would be required adequately to equip and extend our work among these one hundred millions of people. That was not an exaggerated estimate, but simply a statement of the actual necessities of our world-wide enterprise.

But the magnitude and the difficulties of the enterprise are not reasons for discouragement. Rather do they challenge us to correspondingly greater effort. This is an age of big undertakings. We hear on every side of vast commercial enterprises. Hundreds of these employ more than 2,000 men. A single company in this city employs 17,000. There are a great many enterprises which involve the expenditure of more than $6,000,000, annually. You business men do not hesitate to attempt colossal things in secular affairs. Not content with the trade of America, you are competing with England and Germany for the trade of the world. The foreign commerce of the United States now runs up into the hundreds of millions of dollars, and is represented by tens of thousands of agents. Why then should it be deemed fanciful for the Presbyterian Church to attempt to raise for the evangelization of the world a sum which many of its members would not regard as impracticable for an ordinary business enterprise? Shall we work for our own enrichment on a vast scale, and work for God and our fellow-men on a small one?

Surely the church is able to do this thing. It has the money. I grant that not all the wealth of which we hear so much is tributary to foreign missions, that many church members are in moderate circumstances and that some of them are poor. I remember, too, that there is Christian work at home which must be supported. And yet, is not the average Presbyterian able to contribute ten cents a week for foreign missions? The number of those who are able to do less is surely smaller than the number of those who are able to do a great deal more. An average of ten cents a week, however, would give us the Omaha standard of $6,000,000 a year. There are thousands of Presbyterians who do not hesitate to incur personal expenditures for a hundred times the amount that we ask for foreign missions.

And the church has the men to go. Our colleges and sem-

inaries are educating hundreds of splendid young people who are eager to go, if the church will open the way. Many of our younger ministers, teachers and physicians are ready to leave all and respond to Christ's call to service abroad.

Do not the very bigness of the task and the magnitude of the obstacles enhance the fascination of the enterprise? I would not be so much interested in foreign missions if it were a little thing that could be easily done. It is the largeness of the undertaking that challenges the best that is in us. This enterprise calls for breadth of mind to comprehend and for statesmanship to plan. It calls for many volunteers to go out, for much money to equip it, and for large-hearted men at home to sustain it by sympathies and prayers as well as by gifts.

THE CALL FOR FAITH AND DETERMINATION

And above all, this enterprise calls for mighty faith. Foreign missions is the greatest task in the world, but we are not conducting it alone. It was laid upon us by the Lord and King of the whole race of men, who declared that "all power" was given unto him and that he would be with his disciples "alway." He is strong in power, infinite in resources, "able to save," to overturn evil, to surmount obstacles, to regenerate a world. He is not the God of the American only, but of the Asiatic and of the African. His majestic plan comprehends the world, and he calls us to be coworkers with him in redeeming it.

A year ago last October, I united with the American Board in a service beside the historic Haystack Monument at Williamstown, Mass., where, a hundred years before, five young men thought and prayed about the problems of world-evangelization. As we stood there, we thought: What great things for God can be done by a few determined, consecrated men! They were not only few in number, but poor and friendless, with no boards to send them or public sentiment to support them. But it was given to Samuel J. Mills to exclaim: "Fellows, we can if we will." That cry was the bugle note of an unconquerable, triumphant faith. There were no obstacles to such men. If five college students could set in motion a force which is now conceded to be the greatest force in the world, what could be accomplished by the more than 1,600 strong, intelligent, resourceful

men of this convention? Said Father Hecker, the founder of the Paulist Fathers: "I believe that a body of free men, who love God with all their might and who know how to cling together, could conquer this modern world of ours." Is it not true? It is true. We can succeed in this world-wide enterprise, because we are dealing with world-wide forces directed by a world-wide God. The real powers of our age are not armies and navies, commerce or legislatures. They are the mighty spiritual movements which the Omnipotent Jehovah is marshalling. We are not discouraged by opposition because we believe, if I may adopt the immortal words of Gladstone on the reform bill: "Time is on our side. The great spiritual forces which move onward in their might and majesty, and which the tumults of these strifes do not for a moment impede or disturb—those forces are marshalled in our support. And the banner which we now carry in the fight, though perhaps at some moment of the struggle it may droop over our sinking hearts, yet it will float again in the eye of heaven and will be borne, perhaps not to an easy, but to a certain and to a not distant victory." Is anything too hard for God? "If God be for us, who can be against us?"

Shall not this great convention grapple adequately with this world-enterprise, take a world vision of it, and solemnly determine that in the name and by the help of the Omnipotent Jehovah, the task shall be performed? Be ours the prayer of that inspiring hymn:

"Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home:
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle-song."

II

THE URGENCY AND CRISIS IN THE FAR EAST

BY MR. JOHN R. MOTT, M.A., F.R.G.S.

General Secretary of the World's Student Christian Federation

The present urgency and crisis in the extreme Orient is unmatched by any other crisis and opportunity which has confronted the Christian Church. It involves the destiny of nearly 500 millions of people of Japan, Korea, China, Manchuria and Mongolia. Among these multitudes massed around the farther shore of the Pacific basin, the forces of youth and age, of radicalism and conservatism, of growth and decay, are seething and struggling for the mastery. What religion shall dominate these changing peoples? Or shall it be no religion? Talk about crises is certainly overdone, but will anyone who is familiar with the facts question that the present is the time of times for the Far East?

THE CRISIS IN KOREA

Why is the present a time of urgent and supreme crisis in the extreme Orient? Because of the recent remarkable triumphs of Christianity in the Far East and the great importance of pressing the advantage which these triumphs afford. Think of Korea, and at once you think of a nation which is now being swept by a spiritual revival of national dimensions. The awakening in that country may well be likened to the Welsh Revival in point of pervasiveness, power and transforming influence. There is one body of Christians in Korea which, during the year preceding the time I had the pleasure of visiting the country a few months ago, had nearly 10,000 accessions. Another Christian communion had nearly as many. There comes vividly to memory to-night a scene which indicated the eagerness of the Korean people to hear the presentation of the gospel truth. It had been announced, when I visited Seoul recently, that in Independence Hall, located outside the city wall, to commemorate a certain event in connection with the relations between Korea and China, there would be held a

mass meeting of men of the gentry and other important classes. These were to be admitted by tickets. The tickets had been distributed with care through the city. The meeting was to convene at two o'clock. At nine o'clock in the morning of that week day the men began to stream out beyond the city wall to this, the largest hall that could be obtained. By twelve o'clock every place in the hall, which would accommodate 2,500, was taken. When some of us, about two o'clock, drew near the place where the meeting was to be held, we noticed the landscape lined with Korean men. We wondered at it, because it was one of the bitter cold days of January. You know they do not reckon cold over there by so many degrees, but by so many coats. Well, this was a day when they were wearing five coats, and we could not understand why there were so many standing outside in the piercing cold. When we arrived we found the hall crowded with 2,500 men, and there were 3,500 more outside. We took possession of a Buddhist temple, which was soon crowded with as many as could enter; but the larger part of the great crowd had to stay outside in the open air, where they stood, listening intently during the addresses of several speakers. The meeting in the hall lasted some three and a half hours. Never have I known greater eagerness in attending to the facts connected with the mission and the claims of Jesus Christ. Over two hundred of those strong young men of Korea bowed their knees that day for the first time before Jesus Christ the Saviour. This incident is indicative of the moving of the Spirit of God among the higher classes and the lower classes in northern and central and southern Korea. The field is dead ripe! It is the last time for the church to withhold her hand from thrusting in the sickle. One came away from Korea with the strong conviction that if the present attack of pure Christianity is adequately sustained, Korea will be the first non-Christian nation thoroughly evangelized in this modern foreign missionary epoch.

ADVANCE IN CHINA

At the end of the first thirty-five years of missionary history in China there were six converts to Christianity. The Bishop of Mid-China told me, when I was out in China for the first time, about eleven years ago, that when he reached China there were only fifty Protestant Christian communicants, but that that year

(1896) there were 80,000. Now there are at least 180,000, and some claim that the number is as high as 250,000. If we include the adherents to all Protestant bodies, the number would be swelled to nearly one million. Dr. Milne, one hundred years ago, predicted that in one hundred years there would be one thousand communicants and adherents to Protestant Christianity in China. Think of one million, or 1,000 times as many as his prediction reached! Not only so, but there are great mass movements shaking parts of China to-day, and literally thousands of people are being held back from baptism because there is not a sufficient number of Christian teachers and preachers to follow them up properly; and therefore, to make it safe and wise to encourage their being baptized. This spiritual movement is touching not only the masses, but likewise the educated classes. Some of us had occasion last spring to notice the change coming over China in this respect. Six years ago it seemed to be impossible to get men of the literary and student class to attend evangelistic meetings or to go to hear apologetic addresses and lectures. But a few months ago we found that large halls and specially constructed pavilions were invariably crowded to the doors by students and other influential classes of young men. Some of the most remarkable ingatherings into the Kingdom of our Saviour have been in connection with the keen, educated classes of China. Moreover, we have had evidence in recent years that not only numbers are being reached, but that the Holy Spirit is developing a type of Christian in China which commands the admiration of the Christians of the West. They have stood firm against every wind that blows, even against the fiercest blasts of cruel persecution. They are now developing a spirit of independence, initiative and leadership which gives promise of wonderful advances in the years right before us. The prestige which Christianity has acquired in China in recent years as a result of the masterly work of medical missions, of educational missions, and of Christian reform movements is likewise not inconsiderable.

THE RENAISSANCE IN JAPAN

It seems incredible that within the lifetime of people in this conference there were posted up in different parts of Japan official edicts, offering rewards of so many pieces of silver for

revealing people found either professing or propagating the Christian faith; and that, in contrast with this, there are now not less than 60,000 Protestant Christian communicants in Japan. What means much more is the fact that if you were to talk to-day to educated leaders of Japan about the religion of that country they would mention two religions, Buddhism and Christianity; but if they made any distinction between them it would be in favor of Christianity. The Japanese have developed a spirit of independent leadership which will compare favorably with that of the most aggressive and resourceful of the Christian nations of the West. Great spiritual movements have been in progress in that country within the past few years. Notable among them is what has been known as the Taiyko Dendo, a revival the like of which one has seldom, if ever, witnessed. This revival touched all strata of society, and swept throughout the Japanese islands. The most striking thing about it was that it was carried on so largely under Japanese leadership. There have been two events within the past few months that should in themselves startle us because of their significance. One was the notable campaign, waged amongst 750,000 Japanese soldiers by the Young Men's Christian Association. One of the oldest missionaries of Japan said to us that in his judgment the gospel was preached with fullness and power to more of the vigorous and aggressive classes of men of Japan over there on the Manchurian plains, during the Russian War, than during the same period by all the missionaries working in Japan. The other event was the World's Student Christian Federation Conference last April, and the associated evangelistic campaign which have done so much to arrest the attention and awaken the spirit of inquiry among the educated and influential classes of the Japanese Empire. I am receiving letters from the missionaries from different parts of Japan constantly telling me that that united effort on the part of representatives of the universities of the Orient and Occident to present the claims of Christ, has wonderfully opened the doors and hastened the solution of the problem of bringing Christ to bear upon the influential classes. God only knows the end of that great movement of his Spirit during the days of April. I do not think that that Chinese missionary exaggerated when he said that it was possibly the greatest single blow ever struck by united Christianity at the non-Christian world.

Let us bear in mind what a mighty work of God in Japan makes possible on the mainland of Asia. At the Student Volunteer Convention of North America, nearly two years ago, we received a cable message from the leaders of the Christian Student Movement of Japan, couched in this language: "Japan is leading the Orient, but whither?" It was a striking message. Certainly Japan is leading the Orient! She is doing it commercially, and it cannot be prevented. The Peninsular and Oriental Steamship Company has been contemplating taking off its line of steamers to Japan, giving as the main reason the fact that the Japanese have cut them out in that trade. The Japanese are doing the same with the American trade and with the German trade. They are leading the Orient politically. Japan has become the dominant political influence in Asia. She has been gifted with a wonderful international sense. She is leading the Orient educationally. At the present time it is said there are not less than 1,000 Japanese teachers at work in all parts of China. While the Occident has been rubbing her eyes concerning this opportunity, Japan has seen it and seized it. Moreover, she has been welcoming within her doors the flower of Chinese youth. Possibly we have not been aware of the fact that there are scores of Indian students in Tokio. There are nearly seven hundred Korean students there, also not a few students from the Philippines and Siam. There have been as many as 15,000 students there at one time from China, and even now there are several thousand. Without a doubt Japan is leading the Orient educationally. She knows she is leading it, and she feels the burden of responsibility. I was reading the other day the translation of the titles of some articles in Japanese magazines. Note some of them: "Japan Must Take the Leading Place in Developing Manchuria." "Japan's Safety lies in the Regeneration of China." "Japan's Present Position in China is the Outcome of Persevering Effort during the Past Forty Years." "It is Japan's Duty to free Korea from the Mis-rule of the Past and Lead Her toward Modern Enlightenment." "Japan is the Prophet of the Eastern World." "Japan Has a Message for India." These titles reveal the sense of responsibility that Japan feels toward the rest of the Orient.

When I returned from the Far East six years ago I could not say what I now can with great conviction, namely, that if some

great catastrophe to-morrow made it necessary for all the missionaries to withdraw from Asia, Christianity is so securely planted in the lives of the Orientals that it would spread from them to all parts of the East; and were Christianity to die out in the Occident, in my judgment it has such propagating power in Asia that it would ultimately spread back to us. This is what we ought to expect if Christ is living in these eastern peoples. It is inconceivable that he be pent up and not reach out until at last he encompass every man. Believe me, the spiritual tide is rising in the Far East, and it is always wise to take advantage of a rising tide.

THE CHANGES IN THE FAR EAST

It is a time of supreme crisis in the Far East, not only because of the triumphs of Christianity and the desirability of pressing the advantages which these triumphs afford, but also because of the stupendous changes now in progress in that Far Eastern world, especially on the mainland of Asia; and the great desirability of Christianity bringing its full influence to bear while the conditions are still plastic.

Japan is the most brilliant nation in the world. She has achieved greater progress in one generation than any other nation has achieved in two, if not in three, generations. She has gone to school to the whole world, and has learned her lessons with remarkable facility. Seldom does a man find himself upon an ocean steamer that he does not find among his fellow-passengers one or more Japanese—not cruising about the world in search of pleasure but journeying with serious intent to study some institution, some process or some experience of some other nation or people, determined, in turn, to make this knowledge tributary to the national greatness of the nation they love with an almost insane patriotism. And they have not ceased to go to school. People thought that when they won their great victory over Russia they would lose their heads. I have formed the impression, in conversation with their leaders, that this victory has humbled and solemnized them. They have not ceased going to school; they have not relaxed their intensity of application to learn. The reason I say this now is to protest against the impression that prevails in some quarters that Japan at last is set; that it is too late to influence Japan; that the time of crisis for Japan has passed. It may have partially passed,

but it has not wholly passed. Japan is still fairly vibrating with modern life. She has adjusted herself with great facility and rapidity to new ideas. It is not too late to change Japan. In face of the great peril of Japan—that of materialism—how urgently important it is that the Christian Church realize this! Japan is leading the Orient, but whither? Is it to be into paths of militarism, mercantilism and gross materialism, or shall Christianity bring her full influence to bear upon Japan and cause Japan to exert a truly altruistic influence? The place to bring power to bear is at the point where power can be most widely distributed: and surely, so far as the Far East is concerned, Japan is that place.

I shall not linger upon the changes that are coming over Korea. Suffice it to say, where are there ten millions of people in the world to-day upon whom the currents of modern life have been turned more abruptly and with greater directness and power than upon the Korean people since the Russian War? Since that war, railways have been extended in Korea; there is being established a system of modern education; the government is being completely reorganized; a new system of finances is being introduced; countless social, political and other changes are being effected. The present is the time of times to impress Korea with Christian truth and spirit.

Next we come to China; and there we see the most marvelous changes. China has made greater progress in the last five years than any other country of the world. She has made a more radical adjustment to modern conditions than has any other nation in the same period of time. Those who have studied the great changes that came over Japan will remember that Japan made no such change in the first five years as China has made in her first five years of facing the West. Sir Robert Hart, that sagacious observer of things Chinese, in commenting on the recent changes in China, said, "During the first forty-five years of my residence in China the country was like a closed room, without a breath of fresh air from the outside world. She was not in the least conscious of the existence of outside nations. During the past five years breezes from all parts of the world have been blowing through China." Dr. Griffith John, that Nestor of China missionaries, to whom I made a pilgrimage a few weeks ago in America, before he started back to China, said to me that if there

had been associated with the changes of China the bloodshed which has characterized the recent changes in Russia, the eyes of the civilized world would have been focused upon her, and nothing would keep back the nations from going to her relief. What are some of these changes? Eleven years ago, I found 200 miles of railway in China. The other day I was told there are now 3,700, and, in addition, 1,600 miles building, and 4,000 miles more projected. Eleven years ago, there were just a few telegraph wires; now lines reach all the provinces. Only a few years ago there was not one modern post office; now there are 2,500 post offices, and an average of one new one being added every day. Ten years ago, there was only one daily paper published in Peking, the *Peking Gazette,* and it was devoted to publishing the edicts of the Imperial Government; now there are ten dailies there; one of these is a woman's daily, so they can go us one better. Besides these there are papers published in the other cities throughout China, and they give news from all parts of the world. The printing presses, secular and religious, are not able to keep pace with the demand upon them for the printing of translations of western works about various phases of our civilization, development and history. The anti-opium crusade is now being waged with vigor. The practice of foot-binding is being broken up. It has been decreed that China shall have constitutional government after a few years of preparatory work. These changes seem almost unthinkable when we pause to reflect on the constitution of the Chinese mind, on its unchanging attitude through centuries.

But the greatest changes in China are those pertaining to education. She has sent Imperial Commissions to Europe and America—not as a matter of courtesy, not as a matter of curiosity, but to learn with a view to going back to China to bring about changes. They have since shown by their works that they are carrying out their intention. Chinese students are being sent in increasing numbers to the Occident. I estimate that we now have possibly as many as 1,000 Chinese students in the universities of North America and Europe. When we recall what it has meant to Christianity that the first Japanese students who came to the Occident were befriended, we will recognize the desirability of our making friends of every Chinese student who comes amongst us. Let us Christianize as many of them as possible; let

us neutralize all the others—that is, so influence them that none of them will return to China antagonistic to Christianity. This will be highly multiplying work. Let me reiterate that China is also sending students to Japan. This has come about largely within the past two or three years. As recently as April there were 15,000 of them in Tokio. It may interest you to know that 650 of that number came from the Sze-chuan Province of Western China, before the Gates of Tibet. To go from there to Tokio involves a journey of eight weeks, or the equivalent in time of going round the world to get to college! Fully 1,250 of them came from the exclusive province of Hu-nan. That was the last province to let the missionaries in, and that within a decade. And more recently still it was resisting the introduction of the telegraph. Yet now this most reactionary province is represented by a larger number of young men in Japan than is any other province in China. Think of it, 15,000 young men coming out of the proudest nation under heaven! the most secluded nation in the world, well called the Walled Kingdom, to sit at the feet of their conqueror! Is this not something absolutely unique? Where has there ever been a parallel? Is it not indicative of a most striking change?

Then we find the most wonderful of these educational changes has been the blotting out more than a year ago, at one stroke, of the old curriculum of studies, and the substitution of western learning in the examinations for the Civil Service. This has been followed by the springing up, like mushrooms, all over China, of modern colleges and high schools. Yuan Chih-kai, Chang Chih-tung and Tuan Fang, three of the most enlightened viceroys, have been leading off in this educational reform, and others have been following. In the province of Chi-li alone there are already 3,000 modern schools, with over 30,000 students. This is a development of a few years. There are, literally, not hundreds, but thousands of these modern schools and colleges which have been started throughout China. Manifestly they are not being properly led. It is an interesting example of the blind leading the blind. They are doing exceedingly superficial work. Take their work in the English language. I had occasion to look into it, and in some places found that they are not teaching sentences but isolated words. Some one has pointed out that, in one case, they were

advertising to teach English up to the letter G. Not only is this work superficial, but it is carried on without rigid and thorough discipline, and you know that would cause bad results in any country. Many mistakes will be made, much money will be wasted, and there will be many disappointments. But mark my word, this movement will never cease. China has determined to have the modern education. She has made up her mind to give her millions of youth western advantages. Yes, there will be millions, literally. Japan now has over 5,500,000 of her youth in schools. The same proportion will some day give China over 50,000,000. The day is coming, and very soon, when China will have more students than any other nation of the world.

China is in the midst of an intellectual revolution. It is not yet a religious revolution; but it may become so. At present her education is purely utilitarian. Why does China want western education? Solely that she may acquire the military, naval, industrial and financial power of the West. That is her deliberate and practical purpose. May God help us to infuse China with Christian thought, Christian spirit, Christian influence! The next ten years are packed with possibilities. How we should strengthen the educational missionary establishment in China! How we should seek indirectly, as well as directly, to influence the character of the Government and gentry schools! China and Korea are still in a fluid or plastic condition; they are not yet set or crystallized. It is for Christianity, largely, to say whether they shall be set in Christian moulds or materialistic moulds. Japan sees it, whether we do or not; and unhappily, her influence is going to be materialistic, excepting that of her Christian Church. I do not know how it impresses you, but I am overwhelmed as I think of this Chinese educational opportunity, and of the changes in China. When, in the history of the human race, have such vast numbers of people been undergoing such radical changes? I believe that we are going to see reproduced in China, during the next fifteen years, on a colossal scale what has actually taken place in Japan during the past thirty years. Religion is the most fundamental thing in civilization. If a race with the traits of the Chinese determine on a certain attitude toward religion, the danger is that they may not change again for a thousand years. The last thing about the Chinese is vacillation. I was talking to a leading Japanese

Christian recently, and he agreed with me that what lent great importance to the crisis was the fact that when the Chinese once settle this question they will not reopen it. The danger is, that Christianity will not realize this sufficiently, and therefore will fail to pour in her full strength in time.

THE RISING SPIRIT OF NATIONALISM

Why is it a time of supreme crisis in the Far East? Not only for the two reasons I have named, but also because of the rising spirit of nationalism and of race patriotism. Missions have had to reckon with this in Japan from the very beginning. May there not have been a Providence in it? For has it not made us wiser to deal with other races? May the lesson not be lost! We have heard most suggestive and convincing things concerning the rising national spirit in India. Allow me to say that it is to the infinite credit of Britain that she has made possible the very development of that spirit. Some do not realize that in the Philippine Islands, and in Siam, the same national spirit has asserted itself. The spirit of nationalism is also moving among the Koreans, and the hopelessness of their situation lends an element of real pathos. But in China one finds the most marked example of growing consciousness of nationality, and of a desire to acquire national independence and power. Among the causes are the spread of railways, thus knitting the country together, and the work of Christian missions, with their unifying influence. Other causes have been: the last three wars in the Far East, and the return of the Japanese students from Tokio, with their hearts burning because of what they have learnt of the opium war with England, of the unjust Exclusion Acts of America and Australia, of the seizing of their territory by Russia, Germany, France and Japan, and of the building in their own capital city of legations, which remind one of great fortresses stocked with munitions of war and manned with foreign troops. Put yourself in the place of an ambitious Chinese student, and under such conditions would not the national spirit assert itself in you? How do we find it exhibiting itself? In the many articles bearing on the subject, which have been written by the Chinese; in frequent references to "our country" in periodicals and speeches; in the text-book on patriotism prepared by Yuan Chih-kai; in the use of the Chinese flag on modern school buildings; in the singing of patriotic songs in the schools—

all this would have seemed incredible ten years ago in China outside the mission schools in the societies organized to study how to prepare a national constitution; in the boycott against American and other foreign goods; in the anti-opium crusade; in the creation of a modern army—they have now under modern drill in two provinces 150,000 troops. Speaking of the new army in China reminds me of an essay that a Chinese student wrote. In speaking of the growing military power of China, he said, "We are first going to conquer Japan; next we are going to conquer Russia; next we shall conquer the whole world; and then take our place as the Middle Kingdom." He was very much in earnest.

There is not only this rising national spirit, but also what I am pleased to call the spirit of racial patriotism. Lord Salisbury maintained that there is such a thing as race patriotism. The cry is spreading over Asia, "Asia for the Asiatics!" We can no more resist, even if we would, this rising national and oriental feeling, than we can resist the tides of the sea. But we would not resist it. We remember that the nation and the race are as much the creation of God as is the family. We remember that these mighty powers are to be allied with Christianity and never placed in antagonism to it. What has it not meant in Japan that from the beginning patriotism was associated with Christianity? And what will it not mean in the other eastern countries? We do not know when we may be put out of China. Even if we are not put out, some of us believe that within ten years the Chinese Christians may take things into their own hands. Some of us believe that in twenty years there will not be a demand for many more new missionaries in China. We may be wrong, but unless the signs fail that one studies in Japan, and that one even now traces among the Chinese people, this is likely to be true. The next five years mean vastly more than the fifteen years which will follow the next five years. May Christendom assert herself in answer to the wishes of her Lord and evangelize while there is yet time the unevangelized parts of the mainland of Asia, and above all may we devote large attention to raising up, training, and energizing the native leadership of the Chinese church!

THE RESULT OF FAILURE

If I were to mention another reason why this is a time of supreme crisis, it would be because of the grave and even disastrous reflex influence upon the church in the West, if she fail to improve the unparalleled opportunity in the East. I confess to-night that my anxiety is not lest there be a great awakening in the East, but lest there may not be a corresponding awakening of the church in the West. I am burdened with a sense of solicitude lest the western Christians may not see this door—this great and effectual door. You ask what will follow if they do not see and enter it? One result will be that we will become calloused and hardened, and unresponsive to the moving of the living Spirit. It is a law of our nature that if we do not respond it becomes more difficult to move us the next time. What could God do—if it is not irreverent to ask that question—what could God do, that would likely appeal to us more than what he is now doing in the East? There is something startling in the thought that we may pass into such a state that even the moving of the living Spirit may not deeply touch us! Another serious result which will follow will be widespread hypocrisy. To know duty and do it not, is hypocrisy and that is also sin. The startling thing about hypocrisy is that it not only damages our character and destroys confidence in our religion on the part of those outside the church, but condemns to outer darkness millions who but for our sham profession would be ushered into his marvelous light. Another alarming consequence will be that, failing to become conductors of his truth, we shall cease to be conductors of his power. That will result in the grave peril that we shall become incapacitated for dealing strongly and effectively with the tasks at our own doors. May something move us! May some One move us, and save us from the perils of luxury, of selfishness and of ease, call out the best energies of our minds and hearts, and stir us to act in line with the indications of the Holy Ghost!

HOW TO MEET THE CRISIS

What can we do to meet this supreme crisis in the Far East? There should be a masterly and united policy on the part of the missionary leaders of Europe and North America with reference to facing this great question. The time has come—has it not?—

when we should come together, not simply to congratulate and criticise one another, or to exhort one another, or to educate one another, but to face these great crises, to study how they are to be met, and how better to coördinate our forces and to introduce practical means of coöperation and federation. Our statesmanship should be characterized by comprehension. We should face the whole field, and not simply take it up in parts. We should face our whole generation, and not merely grapple with emergencies. We should face the whole range of missionary purpose. We should pay due regard to the principles of strategy with reference to places, to classes, to times, to methods. Would it not be wise to let the next great Ecumenical Conference, to be held in Edinburgh in June, 1910, be devoted to these large and urgent questions, and have it conducted on the lines of the recent Shanghai Centenary Conference?

THE LATENT RESOURCES OF THE CHURCH

There should be prompt and vigorous development of the great and comparatively latent resources of our western churches, the laymen and young people. Then we will have all the money needed. Then we will have faithful intercession on the part of many Christians. There is a striking providence in the fact that, just as these wonderful doors have been opened in the Far East, the Holy Spirit has been calling into being the Young People's Missionary Movement and the Laymen's Missionary Movement. These two movements constitute the complement to the Student Volunteer Foreign Missionary Movement. They are essential to it, and it is essential to them, if this eastern crisis is to be successfully met, and if the world is to be evangelized in our day.

The watchword—"The Evangelization of the World in this Generation"—should be made a commanding reality in the life of every Christian in this convention, and through us in the lives of Christians generally. Let us keep it as an ideal; and let us translate it into terms of self-denial; for this watchword must be not only regarded as an ideal, but must also be worked out in action. This is a truth, not only to be contemplated, and to stir us, but also to be done. Whether or not the watchword is needed for any other part of the world, it is certainly needed for the Far

East, because whatever we wish to do in the Far East must be done in this generation.

"The work which centuries might have done
Must crowd the hour of setting sun!"

God help us so to work, and so to plan, not as though we had two or more generations in which to do the work, but as though we had but one; or, it may be, but part of one.

A MORE HEROIC DEDICATION OF LIVES

There must be far larger and more heroic dedication of lives to the work of evangelizing the world and establishing the Kingdom of Christ, if the crisis in the extreme Orient is to be met. There is need, and that immediately and imperatively, of a great army of workers. Great as is the need for more young men of ability in our western lands, to give themselves to the work of the Christian ministry, even greater is the need for a large number of the very best students of Europe and America to go as missionaries to the Far East. They are needed to press into unevangelized regions. They are needed to protect our present investment of lives, and to make them most highly productive. They are needed to dominate the educational standards of the East by sheer force of merit, efficiency and spirituality. Above all, they are needed to enlist, train, lead and inspire a host of native Christian preachers and teachers. But, let it be emphasized, there must be men and women of ability, as well as of courage, character and consecration. This is vastly more important than numbers. We need those who will be statesmen. We need those with power to lead and inspire. We must have the pick of the universities, if they are to guide and mould the leaders of the new Far East. I do not forget that God will take some who are not thus conspicuously strong, and will use them to confound the mighty. Japan had killed, wounded and diseased in the late war 457,000 men, in the supreme effort to preserve the balance in the Far East. The Japanese willingly laid down tens of thousands of lives to capture one position in the Liao-tung Peninsula. "Thy people offer themselves willingly in the day of thy power." Is not this a day of his power? Is he not shaking nations? At such a time can we withhold our coöperation?

HONOR THE HOLY SPIRIT

God the Holy Ghost must be honored in this great enterprise. We must bow ourselves in reverence before him. In our Creed we say, "I believe in God the Father Almighty . . . I believe in the Holy Ghost." Therefore let us be consistent, let us be logical, let us be genuine, and so work and speak, so pray and act, as those should who have professed faith in a superhuman religion. The ground of our hope and confidence in meeting this eastern crisis rests not chiefly upon the strength and extent of the missionary establishment, not upon the number and power of the missionaries, not upon the methods and agencies evolved through generations of experience, not upon the brilliancy of the leadership of our forces, not upon the fullness of the treasury, not upon statesmanlike policies and plans, and the skill of our strategists, not upon watchwords and inspiring forward movements—not chiefly upon these things, but upon the fact that the great God is still pleased to dwell in men and women with pure and humble and obedient hearts, "the Holy Spirit whom God hath given to them that *obey* him." Therefore, let us turn from the crisis in the Far East, and face the crisis in our own lives. Are we willing to yield ourselves absolutely, unconditionally to the sway of Christ, to do his will and not our own? Each one of us has this infinitely potential, this awfully solemn power of choice. May we not be found wanting, but be true in the exercise of the highest office of the human will.

"Our wills are ours we know not how,
Our wills are ours to make them Thine!"

III

"KOREA'S CRISIS HOUR"

BY REV. H. G. UNDERWOOD, D.D., SEOUL, KOREA

The marvelous progress of missionary work in the sometime Hermit Nation, the activity of the Christians, their zeal for the cause, their self-sacrificing energy in church work, have challenged the attention of the whole world, until the eyes of all Christendom are riveted on that little despised land of which John R. Mott, just after his return from visiting Korea, said, "It will be the first nation in modern times to be Christianized if the church will take advantage of her present opportunity."

For almost ten years the story of the work in that land has been entrancing. It has read almost like a fairy tale, and veritably it has seemed like a chapter from the Acts of the Apostles. It is not yet a quarter of a century since the first Protestant missionaries were commissioned for Korea, with no little fear and trembling as to the reception that they would meet. It seemed apparent to everyone that work in this nation which had so successfully maintained its position in national hermitage, would of necessity be slow, and that there would obviously be many years of preparation before direct results could be expected.

Yet, as we look back now, we find that the Koreans seemed to have been prepared almost miraculously for the reception of the gospel. In a little over a year the first convert was baptized, and within two years and a half the first church was organized. When it is remembered that a new language had to be mastered, language helps prepared, a Christian literature developed, and that the missionary force at the start was but small, these results compared with early missionary experience in other lands were indeed marvelous and promised great things for the church. Steadily and regularly from that start but with an ever increasing momentum, the work has been growing greater and greater, exceeding

the brightest visions of the most optimistic students of missionary work, until to-day it stands preeminent among the fields where foreign missionaries labor. Visitors to that land, both laymen and ministers, stand in awe as they see the work that is in progress there.

Says Dr. J. E. Kittredge: "No land interested me more than Korea. Korea was the goal of my desire. Seoul and Pyeng Yang held me almost spellbound. That Wednesday evening prayer meeting with its 1,100 attendants and more, I shall never forget. It was an uplift toward the uppermost heights. The character of the converts, the pressing into the Kingdom, the immense harvests just crying out for gatherers, the economy of missions in that land, the thoroughness of the work, the splendid promise just ahead, and the imperative call of the present hour—Korea's crisis hour—tremendously impressed me. What magnificent returns would follow an investment in Korea just now! While on the field I learned the immense need of homes, of Christian schools and teachers, and of a large force of new missionaries to direct and train the Korean converts."

ENCOURAGING FACTS AND FIGURES

Look at a few statistics of our own church's mission work. Entirely omitting to take into account the great numbers that have been turning to the church since the enforced abdication of the emperor, we find that in June, 1907, there were reported for the year preceding 3,421 additions on confession of faith, making a total of 15,079 communicants, besides 16,625 catechumens, which, with others who were calling themselves Christians, gave a grand total of 60,000 adherents, who were divided among 619 self-supporting churches. During the year these had built 161 new church buildings, an increase of seventy-two per cent. They were carrying on 344 schools of which 334 were entirely self-supporting, and these schools had a total enrollment of 7,504 students. The evangelistic work throughout this country has been carried on almost entirely by the natives, the missionaries being forced to give almost their entire attention to supervision of the work and the training of native helpers. And besides eager personal service these native churches contributed during the year money as follows:

For church and congregational expenses	$10,376.43
For buildings and repairs	15,421.60
For education	13,458.71
For home and foreign missions	1,338.13
	$40,594.87

When it is remembered that these contributions are from a people whose wage rate is from 15 to 25 cents a day, the real value of this contribution can easily be reckoned.

During the last few years there have been four marks that seem to characterize the native church of this land.

1. The native Korean convert is zealous to study his Bible. Bibles are not given away in Korea, nor sold for a small fraction of their cost, but fetch the full cost of their production. Yet, in spite of the Korean poverty, so great is the demand that last year when the Bible committee had ordered a new edition of 20,000 copies of the New Testament, the whole edition was sold before a word had been printed. Koreans will endure great privations and travel for days to attend a Bible class, and these classes, varying according to locality from 250 to 1,180 enrolled members, will continue from ten to fourteen days. Then the attendants upon these larger classes in their turn hold smaller classes, so that one station in the north reports during the past year as many as 192 of these smaller classes with an enrollment that exceeded 10,000.

2. Not only are they zealous for the study of the Bible, but their very study of the same has led them to be a prayer-believing people, given to much prayer. You will find churches that have been holding daily prayer meetings for one or two years, and some that have been continuing these ever since their church organization—for ten or twelve years. It is no wonder that in such localities you find the whole neighborhood Christian, and that during the past year God visited Korea with that wonderful revival which touched almost every part of the land with its purifying, uplifting influence.

3. The figures given above show most plainly that the people of Korea are a generous people. Almost from the very beginning of mission work in that land the effort has been to make it self-supporting, aiming to put the responsibility for all local work

upon the local congregation, and nobly have the Korean Christians answered to this call. There has been no attempt to foist upon the people of that land a foreign style of architecture. We do not have massive brownstone and marble churches, but as in almost every village the church building, erected by the natives at their own expense, is the largest and best edifice in the neighborhood, we are satisfied.

4. In a peculiar sense, every member of the church in that land seems to strive to be a worker. It can readily be seen that our missionaries (of whom only twenty men are available for distinctively church work) cannot attempt to care for the immense work going on in Korea in an adequate manner. It may indeed be said that a greater part of the work of the Korean church is carried on by the 492 native workers, laymen, most of whom are paid by the native church or support themselves, and they lead the church members—for nearly every member is a working member—in service. In fact, active service for Christ is almost universally watched for as a necessary sign of a true evidence of Christ in the heart of the believer.

A glance at these statistics and facts shows convincingly that the work in Korea is far ahead of the missionary and that it is impossible for him to cope with the same. Opportunities for new work that would reach whole villages and communities as yet untouched are numerous and pressing, but cannot be seized. The whole nation, from the emperor and his officials down to the lowest peasant and coolie in the land, seems to have confidence in the American missionaries; and when their political troubles began to increase, while they realized that the missionary was not there to render any political assistance, they did feel that he at least was their friend. And when, with Peter of old, he replied, "Silver and gold have I none; but what I have, that give I," they have seemed ready to receive that which the missionary offers. All over Korea they are asking for an education. In many places they are demanding a Christian education, and they are, in a peculiar way, asking for this at the hands of the American people. They are asking for books, and as Korea has no native literature worthy of the name, we have the privilege of giving her a literature in the native script which shall be thoroughly Christian. The Old Testment, too, must be given these people in

their own tongue. All this translation, literary and educational work must be done in addition to the vast church work which is ours.

It is because the doors are all wide open; the people longing for salvation; the multitudinous churches calling for leaders; the academies, college and theological seminary needing professors; the nation needing a literature which it is our privilege to make Christian; the Bible translation shamefully urgent—it is because we are years behind in our work and that work keeps rushing on while we lag behind more and more; because God has led the way and we ought to be working beside him, instead of following from afar; because a nation seems ready to be won for Christ if we seize the present opportunity; for these reasons, the Board of Foreign Missions, with careful thought and businesslike foresight, is calling for twenty men and their wives, and for six women workers to go to Korea at once, and asks our church to contribute towards this privileged work a special sum sufficient for the same. Never before has the church of the living God needed to pray as now that the Lord of the harvest will thrust forth laborers into his harvest.

IV

THE CALL OF CHINA

BY REV. CHARLES E. PATTON, YEUNG KONG, CHINA

"I'm not a man from Macedonia" nor am I a vision, but a real voice, voicing a real call.

Behind me stand the 4,000 missionaries of the Empire. A great number you say? Yes, yet only one to every 100,000 souls! Would you personally accept responsibility for 100,000 souls? No? Then there is the call—come, or send reenforcements to help us.

Again, I voice the cry of the 10,000 native workers of China. Let one of their number speak for himself. A lad of twenty, he dropped in upon us seemingly from nowhere; for that reason he was christened "the Little Angel." He had heard that there was a new gospel, good for a man to know, which, once known, must be told. After four and a half years' training he was deemed sufficiently trustworthy to be sent to our most distant chapel, six days' journey from where we live. Now, for the moment, drop into his chapel. I well recall my first visit some three months after he had gone out. Charts and diagrams which he had ingeniously wrought out to illustrate gospel truths, all about the walls, greeted me; magazines too and literature of all kinds. He had made a little reading-room of his chapel. I suppose I was there scarcely ten minutes when in came a dozen or more students from the Government school. A more self-sufficient, conceited, difficult-to-reach class than those students, the *literati* of China, it would be difficult to find. Yet this young preacher had so turned to account the bits of western knowledge that he had picked up incidentally with his theological training, as to worm his way into the Government schools of the city and make of his chapel a small student-center. Some two or three scores called on me from time to time during my stay.

That young fellow has built up the little group of Christians

from six, in that newly opened chapel, to twenty-two. They have raised and borrowed some $260, sufficient to purchase and remodel the building; they own their little chapel home. Just before leaving we planned a boys' school in connection with the chapel. We estimated the fees of the boys and the subscriptions of the Christians. The mission had given all it could, yet we were $40 (Mexican) short. "I'll stand good for the deficit, if necessary," was the young man's decision; that, too, out of a salary of $120 (Mexican) a year! Such is the spirit of these native workers.

It is they who stand at the forefront. It is they who first feel the blow when persecution arises. It is they who first feel the insidious effects of popularity. They feel most the impact of Christianity upon heathenism, of light upon darkness. Upon them most directly rests the responsibility of winning their nation to Christ. They, brethren, these 10,000 native workers, with one voice call to you for an immediate increase, thirtyfold of their present number—and even then there will be need for more.

THE CALL OF THE CHURCH IN CHINA

Once more, through me there comes the call of the 180,000 native Christians, each in his way a light-bearer. We cross the river and climb the little hill, near the top of which old *Kang Yeang* greets us "in the name of the Lord." "How long have you lived here?" we ask. "All my life, and I hope to remain here till Jesus comes to call me home." Such is his greeting. Through his shop to the innermost room he leads us. Here he has set apart a little chapel with texts and the Ten Commandments all about the walls. Down through the center is the curtain, the ever present division between the men and the women in China. On the one side he gathers the women of his household; before he heard the gospel he had three wives, but now has separated from two, maintaining them apart. On the one side are the women, on the other the men, with as many of the neighbors as will come in, and there every Sabbath, as he is able, he holds a service. Illiterate man, he cannot put two sentences together in logical sequence! And yet hear him pray! Yet that old man has by his simple faith, by telling and living the gospel, won his entire family of nine to Christ. He can, in the words of the New Testament, "salute the church" in his own household.

Last year, not content with the church in his own household, he crossed the river to the market center, rented a building, fitted it up in a crude way and there with his two sons, who are somewhat better educated than their father, every market-day he preaches the gospel.

On a subsequent trip, having lost my way, I asked a farmer the road to *Kiu Lin*. "Are you going to *Ong Kang Yeang's*?" he asked. "Yes, do you know him?" "Sure," he said, "everybody knows him; he's the Christian!" "*The* Christian!" The old man's fame as "the Christian" had spread for miles. And rightly did the term belong to him for that old man might then have traveled thirty miles in any direction and, save for his own little family group, find not a single soul to stand shoulder to shoulder with him in upholding the banner of the Cross.

That old man has laid the foundation for a new church; made an opportunity ripe and ready for the sending of a trained native preacher, a Bible-woman to work in the homes of the women and the opening of a boys' school as a feeder to the church. And his is but one of a dozen openings made by the native Christians themselves in my own parish; and mine is but one parish of a thousand such in the empire. One hundred dollars would train a man like the "Little Angel" to build a church upon the foundation laid by old *Kang Yeang*. Is not that a call?

THE CALL OF NEW CHINA

Finally, I voice to you the call of the exponent of the New China—the call of the hour. I have had scores of men come to me of recent years with a patting-himself-on-the-back-air saying, "I haven't worshiped idols for ten years." Yes, but what *have* you worshiped? Oh, there is the call of the hour,—the call of those countless thousands who are feeling after God if haply they might find him. Shall they find him or shall they fail? Oh, the burden of it all, as it weighs upon those of us who at the forefront see it all, who feel it all!

The call of the hour—a nation which has slept the sleep of centuries suddenly awakened, with a new constitution, a new educational system, new relations between the Manchu rulers and the Chinese, the ruled—everything new on every side! Foot-binding gone, anti-opium edict—edicts of all sorts—more numerous than Presidential messages even! A seething, seething of

ideas old and new. Chaos? Yes, chaos for the time. But chaos cannot last forever. Sooner or later all must take shape and settle down. How? The China of five years ago is no more; it is gone. The China of to-day five years hence, who can foretell? Herein lies the call of the hour.

Four hundred millions of souls, a people, a nation, which has stood in its tracks for ages suddenly begins to walk. Walk? Nay, rush—rush headlong, pellmell. Whither? God—the God of nations alone knows! The call of the hour is for men—men of large heart and great brain, men who can take chaos and make of it order, men who can pilot the new China between Scylla and Charybdis, over the shoals and around the breakers of the new national, the new intellectual, the new moral and the new spiritual life upon which she is already launched.

With one voice then comes the call of the missionary, the native forces, the crisis of the hour. We need—*must have*—minds to conceive, men to execute, money for equipment; minds, men and money—China's call.

V

THE CALL OF INDIA

BY REV. J. C. R. EWING, D. D., LAHORE, INDIA

There is no mightier non-Christian stronghold than India. The greatness of the task which the Christian Church has undertaken in that land appears as we consider:

1. *The population.* Of all the men and women living on our earth to-day, one out of every five is in India. Imagine this multitude passing a given spot at the rate of twenty every minute, night and day; twenty-eight years would be occupied by this enormous procession, consisting of 298,000,000 of people.

2. *The variety of faiths.* Hindu, Mohammedan, Sikh, Parsee; these are names with which we are familiar, but within these there are included an almost infinite variety of creeds. This Hindu, for example, belongs to a great social system rather than to an organization having a fixed form of faith. He may believe anything or nothing, may be a profound philosopher or the worshiper of a fetich; his allegiance may be given, in a measure, to Jesus Christ or to the rude image of the most degraded object, and yet his claim to the privileges of the Hindu be unquestioned, so long as he be faithful in his adherence to the rules of caste.

Side by side with these are the 62,000,000 of Mohammedans, amongst whom are to be found not only the orthodox, but, in great numbers, those who, having come into contact with the thought of the West, have drifted from the old positions, have established colleges for the training of their sons, and with them bear but little resemblance to their fathers, though presenting an undivided front to the religion of the cross.

3. *The peculiarly close relation which exists between the social status and the creed of each individual.* His religion is more than a creed or a form of faith; it is his life. The public profession of a change of faith involves social ostracism. It is not only the man himself upon whom the disgrace falls; his entire family is keenly sensible of the dishonor. To practically every high class Mohammedan and Hindu this terrible trial of faith must, in the outset, come.

THE MILLIONS IN DARKNESS

Brothers of the Presbyterian Church, India calls to you and to those whom you represent in this great meeting, in the name of:

1. Sixty-two millions of Mohammedans, who because of their general environment are more accessible to the advances of the Christian missionary than are their co-religionists of any other land.

2. Twenty millions of men and women who belong to the depressed classes. Within the past fifteen years a great movement amongst these lowly people has resulted in a large ingathering to the church. Here the opportunity is practically boundless. With an adequate force of workers to live amongst and instruct them, a rich harvest would speedily be gathered. They are exceedingly ignorant; many apply for admission to the church through mixed or unworthy motives, and yet from amongst them are found not a few who have been most wonderfully taught by God.

3. A vast multitude of idolaters. Of these some are learned, but the overwhelming majority are blind followers of the few. There is scarcely an object in nature which is not summoned to do duty as an object of worship. Rocks, stocks, stones, trees, groves, rivers, beings human and superhuman, good and bad men, ghosts and goblins, objects of fear and objects of admiration—all find their place in this extraordinary pantheon.

4. The educated or literati portion of the population. These number some sixteen millions, of whom several millions are acquainted with English. Of this latter class many are splendidly equipped with the intellectual culture of the West. Thousands are crowding the schools and colleges. These must, if India is to be evangelized, be reached through wise and systematic efforts on the part of the church. They are the natural leaders. It is they who are voicing the spirit of unrest which pervades large sections of the population.

They are to be found in the Brahmo and Arya Somajes, and in even greater numbers in the nominally Hindu but really agnostic bodies of men who, having lost all faith in the religions of their fathers, are characterized by an attitude of entire indifference to the things of the Spirit.

To adequately reach these men with our message (I refer to

those now within the particular field of our own church) we must increase our appliances and workers tenfold. It is for you to decide whether these bright men who will have a great part in shaping the future of their land, are to be Christian or agnostic, whether they are to be helpers in the task of leading the masses to Christ or enemies of his cross. Out from amongst them are coming one and another to take their places as leaders in the Christian Church. In view of the meager provision made for presenting before their eyes the supreme beauty of Jesus Christ, and his power to save them, the astonishing thing is that so many have been led in the face of such tremendous obstacles to publicly avow their faith in him.

O men, do we catch the vision? Do we see our Lord standing as he did when he commissioned his disciples, pointing to us his church, to that cross upon which he died, and to the millions still unevangelized? Think of it, that in spite of all that has been done, there are still, in the world to-day, at least three or four hundred millions who have never had a chance to know that he died for them. Of these there are millions—I know not how many—in India. The Spirit has manifested himself there in latter days in the church. A great awakening seems to us to be near. This is the opportunity of the ages. Shall not we hear the call? Shall we rest and take our ease in Zion ere our blessed Lord shall have seen of the travail of his soul and been satisfied?

"Thro' midnight gloom from Macedon
The cry of myriads as of one;
The voiceless silence of despair
Is eloquent with awful prayer,
The soul's exceeding bitter cry
'Come o'er and help us, or we die.'

"How mournfully it echoes on,
For half the earth is Macedon;
These brethren to their brethren call
And by the Love which loved them all,
And by the whole world's Life they cry,
'O ye that live, behold we die.'

"Jesus, for men, of man the Son,
Yea, thine the cry from Macedon.
Oh by the kingdom and the power
And glory of thine advent hour,
Wake heart and will to hear their cry,
Help us to help them, lest *we* die."

VI

THE CALL FROM SOUTH AMERICA

BY REV. WILLIAM B. BOOMER, SANTIAGO, CHILE

The missionary call from South America comes from conditions that existed before Columbus discovered America. It is intensified by the providential developments of the last three quarters of a century and by the successes already achieved. It fairly palpitates with interest on account of the tremendous issues of the near future. The call relates itself to three terms that have been used to distinguish this continent, namely, the *Neglected Continent,* the *Continent of Opportunity* and the *Reserved Continent.*

THE PAST NEGLECT

Let us consider, first, the call of the actual need which springs from its past history of neglect. The reality of the need has been questioned, and we are asked, Why plant Protestant missions in Roman Catholic countries? I answer briefly: first, because the vast majority of the inhabitants of such countries are not disciples of Jesus Christ; and, second, because the Christians there need these missions for their own sake as well as for their neighbors'. The forty millions, more or less, of South America may be divided for convenience with respect to their religious belief, into four classes: Pagans, Romanists, lapsed nominal Christians and genuine disciples of Christ. Of the five or six million Indians in South America, the larger part have not been reached by any form of Christianity. Immediate steps should be taken to evangelize this class. The bulk of the population is nominally Roman Catholic. This vast mass possesses a limited knowledge of the gospel, but it is thickly overlaid with gross errors and crass superstitions. "Holding a form of Godliness, they deny its power" and "by their traditions make the Word of God of no effect." To such, our mission is to proclaim the gospel in its entirety and to make them know its liberty and power. The third class is large and growing. The spread of education is wresting many thousands from Rome's

tutelage, but under rationalistic teaching. This educated class is turning to blank infidelity, and moral restraints are further relaxed. Christian education is imperatively demanded to counteract these most dangerous tendencies. The limited but growing community of real Christians, which makes up the fourth class, still needs foreign missions to conserve, train and stimulate its forces and to lead it to the position of greater power as an evangelistic force. Protestant missions to Roman Catholic countries are thus seen to be eminently constructive in their aim and results.

The universal testimony of Protestant missionaries in South America is that the Roman Catholic Church there is morally corrupt and impotent to cope with the situation. But, lest our witness be considered biased, listen to the written testimony of authorities high in the Roman communion. Pope Leo XIII, only eleven years ago, in an encyclical letter to the clergy of Chile said: "In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up to imperiously summon pastors to their duties." In his recently published book entitled "The Continent of Opportunity," Dr. Francis E. Clark, who visited South America last year, quotes the following terrible indictment of the clergy from the Bishop of Cochabamba, Bolivia. The latter says: "I have done all in my power to pull them out of the cesspool of ignorance and vice. They are always the same, brutal, drunken, seducers of innocence, without religion and without conscience. Better would the people be without them. The priests of these villages have no idea of God, nor of the religion of which they are the professed ministers. They never study. Their daily round of life is first to fill their stomachs, then the disorders of the bed, from these to the temple looking for more prey for their horrible sacrilege, then back to laziness, drunkenness and the awful disorders of the bed again. You cannot imagine the pain these things give me. I am sick and tired of it. There are exceptions, but so very few that they are not enough to mitigate the pain."

The moral condition of the clergy may be better in other countries than in Bolivia, but recent disclosures of shameful practices in a priests' school in Santiago, practices that shocked the Chilian public and led to judicial action, are not reassuring.

The old adage, "Like priest, like people" is still true. I could not mention in this assembly facts about the people that have come within my own knowledge during many years of residence in South America, so terrible is the moral pollution prevalent there.

Once more, Rome during three centuries of domination in that continent failed to give the people the Word of God and has resisted by force, intimidation and by awful condemnation the efforts of evangelical Christians to disseminate its precious teachings. The Bible was burned in a church in Cheelan, Chile, after I went there to live, and in Colombia when the priests failed to stop the selling of the Bible, the Bishop of Santander attempted to gain the same end by trying to have the Bible classified as an immoral and obscene book. Mind you, this fanatical bigotry made this fight only ten years ago!

If we apply now our Divine Master's test: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit," and, "By their fruits ye shall know them," who can question the urgent necessity of establishing and sustaining evangelical missions in that southern continent? Nor must we forget that for the common sort recourse has been had to other remedies supposed by some to be efficacious cures; such as good political constitutions, good laws, good literary and scientific education, modern inventions and customs, also foreign immigration. But none of these have met the individual or the national need. All are good in their place, but none will regenerate a soul, nor infuse a living power to elevate society. The one divine and proved remedy alone has not been tried on a large scale. Actual conditions resultant from the failures of the past combine to appeal to us to listen to their Macedonian cry, "Come over and help us."

THE PRESENT OPPORTUNITY

And this leads me to present the second form of this missionary claim, namely: the call of Providence and of the success achieved. Under Spanish and Portuguese dominion the South American colonies were closed to the Bible and to evangelical missions. The war for independence from Spain, begun in 1810, brought political liberty, but not necessarily at once religious liberty. The Inquisition was not finally abolished in Lima, Peru, until 1821. "As late as 1836 the penalty was death for holding

any worship other than the Roman Catholic in Bolivia and Peru." As late as 1896 the constitution of Ecuador excluded all other worship; and within three years toleration has been enacted by law in Bolivia. Time fails us to mention the onward march of religious liberty in the other republics. To-day, practically the whole continent is open to the preaching of the gospel, though there are still restrictions in some lands, especially in Peru. Protestant churches have been slow to enter many opened doors, even to accept direct invitations to begin gospel work. If *neglect* has characterized the past, *opportunity* is the word for to-day, and the success God has granted to the limited endeavors of his people intensifies the call which an overwhelming need presents. There is time only to mention a few instances. When I first went to Chile about twenty years ago there were two missions at work there with a number of schools, but only four native churches organized and 265 members enrolled. Now there are three missions working among Chileans, with some forty organized churches with about 4,000 communicants. The Methodist Church —North—has established an extensive and flourishing work in the Argentine Republic and in Chile, and occupies Uruguay, Paraguay, Bolivia, Peru and Ecuador. In Brazil the labors of Northern and Southern Presbyterians have resulted in the establishment of an independent national synod with many self-sustaining churches and some 12,000 communicants in Presbyterian churches. The Church of England workers among the degraded Fuegians challenged Charles Darwin's admiration so that it led him, unbeliever though he was, to become a regular contributor to the South American Missionary Society.

Besides these direct results, briefly recited, and the wonderful transformations which it would be a pleasure to detail, the indirect results and testimonies of outsiders must be touched on. Amidst abounding drunkenness, there appears to have been no temperance movement until Protestant workers arrived. But now their efforts have created public sentiment, moved to legislative action and rescued many desperate cases. Liberal statesmen in Latin America have testified in favor of Protestant work, even though they have held aloof from an active participation in it.

If as yet there have been no sweeping movements in that continent like the recent ones in India and Korea, at least it may be

said that the wonderful ingatherings and spiritual changes in the Philippines prove what may be done with peoples dominated for centuries by Spanish Roman Catholicism.

Allow me to take a moment to remind you (would that I had the time to detail the circumstances!) that God has called our Presbyterian Church to the high privilege of taking an important part in opening Ecuador to the preaching of the gospel, and has given to us the privilege of being pioneers in Peru and Bolivia. Those doors were opened by him who opens so that none can shut; but our church refused to enter them, and others have taken our place. Our failure was due to the difficulty of securing adequate support.

THE FUTURE RESERVE

There is one more call that demands our closest attention. It is the call of the pregnant future. Consider the vast extent of this field, nearly one seventh of the land surface of the globe. The Anglo-Saxon races possess, of all America, in round numbers 6,800,000 square miles; the Latin races 7,500,000. Their portion contains much more available land fit for human habitation than ours. Moreover the proximity to the equator of much of it is compensated for in part by high enough altitudes to make the climate healthful. Nearly all parts of South America are accessible. It has been said that there are 6,000,000 square miles open to immigration. The river system of that continent is wonderful. Its resources are vast, alike in mineral wealth and in the products of the field and forest. The Potosi mines alone since the Spanish conquest are reported to have produced more than $1,500,000,000 worth of silver. South America gave the world the tomato, potato and many other food products. And her wheat fields now rival Russia's and our own. Brazil produces most of the world's coffee. And our American packers find their most formidable competitors in the La Plata republics.

There is room in our sister continent and there are natural resources to support an immense population. The streams of European emigration are now turning that way and will more and more as North America fills up. Many factors combine to make thoughtful and practical men look to China and to South America (although for different reasons) as the great theaters for twentieth century developments. Dr. Thomas Wood, of

Peru, has aptly called this, "The Reserved Continent." What has been reserved for its future? The religious factor has greatest weight in determining the answer. And the answer lies, on its human side, more largely in the hands of North American Christians than with anyone else. A number of considerations make it almost certain that North America rather than Europe must evangelize our sister continent. Our ability to do this work is beyond question. It lays upon us a tremendous responsibility.

Can we be content with the Monroe doctrine, America for the Americans, as a guiding principle in our relations with our twin continent? Must we not, as loyal subjects of the Lord Jesus, go far beyond that and embrace as our divine and living principle, rather, the Christian doctrine, All America and the World for Christ?

VII

THE CALL OF THE MOHAMMEDAN WORLD

BY SAMUEL M. ZWEMER, F. R. G. S.

We have heard of the present opportunity in various countries, in China and South America, and it is for me to speak of the world of opportunity in Moslem lands. The religions of the world may be divided into two classes: those that are missionary and those that are non-missionary. In the former class Islam holds the highest place, and I consider it a privilege to represent those of your church who are fighting a winning battle over against this greatest of all the non-Christian religions; to represent men like Dr. Cornelius Van Dyck, who gave the Bible to the Arabic speaking world; Dr. Henry H. Jessup, the veteran missionary of Syria; Dr. E. M. Wherry, the most kindly and loving of Indian controversialists over against Islam; Esselstyn of Persia, who preaches Christ in a Mohammedan mosque and Kamil Abdul Messiah, one of your Syrian converts from Islam, who died for Christ in Arabia.

The call of the present opportunity in the Mohammedan world comes to us as a challenge for three reasons: because of the strength of the Moslem faith, because of its weakness and because of present conditions in every part of the Mohammedan world, which appeal to the church of Christ.

THE STRENGTH OF ISLAM

I. If we regard numbers, Islam is perhaps the mightiest of all the non-Christian religions; as regards its geographical distribution, it is the only religion besides Christianity which holds a world-wide empire of hearts in its grasp; and its wonderful and rapid spread proves beyond a doubt that it is a great missionary religion and aims at world-conquest. Mohammed's word has been fulfilled: "So we have made you the center of the nations that you should bear witness to men." The best estimates of the total Mohammedan population of the world lead to the belief that there are between 200,000,000 and 250,000,000

who are at least nominally followers of Mohammed. Islam has covered the largest area in Africa, where its conquest and missionary propaganda have resulted in a stronghold of Mohammedanism along the whole Mediterranean. North of twenty degrees north latitude the Moslems constitute ninety-one per cent of the total population! Thirty-six per cent of Africa's entire population is Mohammedan, or nearly 59,000,000 souls out of the whole number of 164,000,000.

In Asia there are 169,000,000 Moslems, one seventh of the entire population, while in Europe Islam has been crowded back through the centuries, since it was defeated in Spain, and now numbers less than 6,000,000 adherents. The following countries in Asia are predominantly or wholly Moslem: Arabia, Asia Minor, Mesopotamia, Turkestan, Bokhara, Khiva, Afghanistan, Beluchistan, Java, Sumatra, Celebes and the southern islands of the Philippine group.

The chief numerical strength of the Mohammedan faith, however, is in India, which has a larger Moslem population than all Africa and far more than the total populations of Arabia, Persia, Egypt and the Turkish Empire combined. By the last government census the number of Moslems in India is 62,458,077. In Bengal alone there are 25,495,416, and in the Panjab 12,183,345. In the Dutch East Indies there are nearly 30,000,000 Moslems out of a total population of 36,000,000. The number of Moslems in China is variously given from 20,000,000 to 30,000,000, the largest number being in the province of Kan-su, in the extreme northwest, where 8,350,000 are reported. Some 6,500,000 are found in Shen-si in the north, and 3,500,000 in Yun-nan, in the extreme southwest. In Peking there are 100,000 Moslems, and Canton has four mosques.

In the Philippines there are about 300,000 Mohammedans, men of courage and wild fanaticism, who fought for their faith with splendid devotion against the American troops.

Not only is the Mohammedan religion strong in numbers, but it is strong because of its fanatical grasp on so much Christian truth. Every Moslem can repeat the Apostles' Creed with us in this fashion: "I believe in God Almighty, Maker of heaven and earth and in Jesus, who was born of the Virgin Mary, who ascended into heaven and who shall come. I believe in the for-

giveness of sins, the resurrection of the body and the life everlasting." The Mohammedan holds these truths with great conviction. The Koran is not the Word of God, but the Moslem believes it is, and believes it with his whole heart. While their belief is unreasoning, and though the Koran is anything but divine, it is no small matter to realize that in these days of universal doubt and irreverence there are millions of Moslems who believe that God has spoken to man by the prophets; that his Word contains neither errors nor untruths; and that the end of all disputation is a "Thus saith the Lord." Converts from Islam love the Bible with a passionate love, and respect its authority.

The third element of strength in the Mohammedan religion is that it is a religion without caste. Islam knows neither divisions of race, color or possession. Rich and poor meet together, and "Allah" is the Maker of them all. One of the reasons of its rapid conquest in Africa is that there never was the caste feeling between the Arab and the negro.

And finally the Mohammedan religion is the strongest of all the non-Christian religions because the church of Christ has so long neglected her duty in carrying the gospel to them. For thirteen centuries this religion with all its truth and strength of conviction has rooted itself in the social, political, moral and educational life of these many lands. In art, in literature and in social custom the belief and principles of Mohammed have become perpetuated and petrified. Surely the very character of this religion because of its strength is a challenge of opportunity to the church of Christ.

THE WEAKNESS OF ISLAM

II. The weakness of Islam is a call and a present opportunity. We can win the Moslem world to Christ, because the Mohammedan religion is the weakest of all the non-Christian faiths in its inner character. It can never satisfy the deepest needs of humanity. You have heard of the five points of Calvinism. Let me give you, by accommodating a Scripture passage, what I consider the five characteristic points of Mohammedanism: "For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things." These

five points characterize Islam:—It is *anti-Christian, hopeless, sensual,* has *low ideals* and *lacks spirituality.* Its anti-Christian character is evident not only from history and its attitude toward the church of Christ even to-day, but because of their belief in regard to our Saviour. He occupies a place of lesser honor than Mohammed. Islam accepts the shell, but denies the core of Christianity: it denies the incarnation and the atonement. Therefore, with all the good names and titles it gives our Saviour, Islam only proves itself the Judas Iscariot among false religions by betraying the Son of Man with a kiss.

Islam is a hopeless religion, not only for the life that is to come, because it is without Christ and without hope, but for the life that now is. It offers no intellectual hope. India has 62,000,000 Moslems, yet after one hundred years of British rule and education over 58,000,000 of them are returned by government census as illiterate. It is hopeless socially: witness the condition of Morocco, Persia and Arabia. It is hopeless morally. It offers no hope to womanhood, and therefore no hope for the highest manhood.

It is a sensual religion. Mohammed sowed to the flesh, and the whole Mohammedan world has reaped corruption. Surely, there must be in us a sense of chivalry to arouse our lethargy, face to face with such a religion, which degrades womanhood with an infinite degradation by putting the stamp of God's approval upon polygamy, unlimited divorce, concubinage and slavery, and by perpetuating the sensual character of this religion not only in the example of their prophet, but in the picture of their Paradise.

It is also a religion of low ideals, which can never satisfy human hearts in the light of the twentieth century. Their idea of God, their ideal prophet and their religious book are all of them low ideals and unworthy of educated men in the Moslem world. The measure of the moral stature of Mohammed is the root and foundation of all moral ideals in Islam. We need not be surprised, therefore, that the ethical standard is so low. Raymund Lull, the first missionary to Moslems, used to show in his bold preaching that Mohammed had none of the seven cardinal virtues and was guilty of the seven deadly sins. He may have gone too far. But it would not be difficult to show that pride,

lust, envy and anger were prominent traits in the prophet's character. In India, therefore, they are beginning to whitewash Mohammed's character so as to make him presentable to-day in the light of Christian ethics, and they are trying to rationalize the Koran by eliminating or explaining away its puerile and fabulous statements.

Finally the Mohammedan religion is weak because it is a religion without spirituality. It minds earthly things. Their fastings, prayers and pilgrimages are largely mechanical performances, which do not satisfy the hunger of the human heart. And the rise of many reform movements and mystic leaders throughout the last century in the Mohammedan world proves that the better class of Moslems are thirsty for a more spiritual faith. Shall we not open to them the fountain of the water of life, and make the weakness of their religion the opportunity for the power of Christ to be made manifest in the conversion of the Mohammedan world?

THE PRESENT CONDITIONS

III. A third call of the present opportunity is the present conditions that obtain in Mohammedan lands, and these conditions are typical. In every case the type could be made a special plea for the whole Mohammedan world, but I will enumerate only these countries as types, for time would fail me to apply the lesson and the challenge in every case. Afghanistan typifies the *degradation* of Islam and is one of the most fanatical and fierce centers of this faith, but even here the door of opportunity is opening, and the Ameer himself spoke of religious toleration during his visit in India. In Egypt we have an illustration of the *reformation* of Islam, with all its hopeful features of Moslems no longer satisfied, and groping toward the light. In Persia we see the *disintegration* of Islam, socially, intellectually and religiously. A great seething of the masses and the upheaval of the very foundations are evidences of the birth of a new Persia. The title page of a recent daily paper bore the picture of an angel blowing a trumpet and flying in the sky over a vast graveyard of Persians, some of whom were struggling out of their graveclothes. The title of the paper in large characters is "Gabriel's Trumpet" (Sur-I-Israfeel), and underneath is the legend, "Liberty, Equality and Fraternity." We know that

the only liberty, equality and fraternity which Persia needs is the liberty, equality and fraternity of the gospel. In India we have a great *opportunity* to reach Mohammedans because of political freedom and Christian rule. One of your own missionaries writes: "Tell them that the best and most hopeful field in the world for Mohammedan work is the Panjab." Shall not the Presbyterian Church do her share and do it now in evangelizing the 62,000,000 Moslems in India? In West Africa there is a Moslem *peril.* The crisis of Mohammedan aggression is on, and unless we can forestall the Mohammedan missionary in his march southward, Islam will yet win larger conquests than ever before in the Dark Continent. Arabia, so long typical of the *stagnation* of Islam and of a dead orthodoxy, a country at the very antipodes of progress, is also awakening. Mission work has been established, and has not only gained a foothold, but is marching on inland. The sultan is building a railroad from Damascus to Mecca, and in 1912 the Baldwin locomotive will screech beside the Caaba, and perhaps the last door will be opened in the Moslem world.

It seems that unbeknown to the Christian world conferences of Mohammedans have been held to discuss the decay of Islam. The first of these conferences was held in 1899, at Mecca. A little book recently published, and already carried to its second edition, contains the minutes of this meeting. Twenty-three leading Moslems from every nation under heaven met for this conference, and for two solid weeks discussed the reasons for the decline of their religion and the means by which the tendency could be checked and new life imparted to the faith. The doctors disagreed as to the remedy, but they unitedly declared that there were no less than fifty-eight reasons for the dangerous condition of the patient. Some of the reasons given were: the doctrine of fatalism, ascetic practices, the opposition of science, the rejection of religious liberty, Ottoman rule, neglected education and inactivity due to the hopelessness of the case. Word has just come that a second conference, similar to that at Mecca, was held in the Grand Continental Hotel, of Cairo, last November. All the learned sheiks, pashas and beys were present, together with editors, judges, lawyers and other notables, Christian as well as Moslem. A distinguished Moslem

from Russia seems to have been the leading speaker. His theme was, "The Causes of the Decay of Islam." In the course of his address he called upon Moslems to arise from their lethargy, open schools, and teach all the children (how untrue to Islam!) that they may be able to meet the demands of the new age, and he urged the holding of a Pan-Islamic Congress to consider the cause of the loss of Moslem influence and power in the world. When the enemy is beginning to waver, it is time for us to bring up the reserves.

Java is typical of the *conversion* of Islam to Christ. It is not the only country where results have been reached, but it is typical of the fact that such results are possible, and should be expected. According to our faith will be the harvest. In Java and Sumatra there are to-day no less than 24,000 living converts, and there are more than 200 baptisms annually in Java alone. Aggressive work among Moslems in all Mohammedan lands wherever carried on, even in the most difficult fields, has proved hopeful and fruitful beyond expectation. The Panjab is an example of this. Reports of the work of the Church Missionary Society in Persia, the Arabian Mission in East Arabia, the North Africa Mission in North Africa, and recent private correspondence from the Turkish Empire give proof in special fields. In answer to all objections that the time has not yet come and that Mohammedans are not convertible, Dr. Lepsius, of the Orient Mission, pointedly says: "The time has not yet come, because we have forgotten to wind the clock; the doors are shut, because we keep the key in our pockets; the Mohammedans are not converted, because we ourselves have not yet been sufficiently converted."

A final reason for immediate aggressive work among Moslems in Mohammedan lands is that the evangelization of Islam in these lands really involves a second conflict of Christendom, not only on the lines of creed and dialectic, but in ethics and morals. In confronting Islam with the gospel we shall get the greatest personal and universal light upon many of the most serious current questions of theology. In using the Sword of the Spirit for this battle, we shall learn much of the nature of inspiration and revelation, of the power of the Holy Ghost, of the deity and incarnation and atonement of our Saviour, Jesus

Christ. In the throes of this struggle, the moral and ethical side of these great Christian truths will become evident as never before when Christ vanquishes a militant system which denies them all, and we shall win the whole Mohammedan world for Christ.

The Call of God

"Unless
Jesus
Christ is
Lord of all—
He is not
Lord at all."

VIII

THE CALL FROM THE GREAT MISSIONARY, OUR LORD JESUS CHRIST

A QUIET HOUR TALK BY ROBERT E. SPEER

The call from the great missionary, our Lord, Jesus Christ, which comes to us at the beginning of this convention, is a call to come apart with him, that we may be with him and behold his glory and understand his purposes and share his desires. If we come apart with him to pray, we shall be surely brought into contact with his deepest purposes and desires, for if these are ever disclosed to us by any man, they are disclosed in his personal life of prayer. It is to that life of prayer, in the case of our Lord, that he gives us access and bids us come to-day. It was with that in mind that I read from his great prayer, uttered on the way from the little upper room to the Garden of Gethsemane, —perhaps in the very streets of the city, as he paused for a little while before the temple gates, heard within the chant of the priests, and watched the moonlight fall on the grape clusters of the great golden vine above the temple gate, with the same soft light that is falling, even now, on many of those other sheep of our Lord whom he would fain bring, but who, even now, are ignorant of "the tender Shepherd's care." The sublime thing in this great prayer of our Lord is its revelation of his world-outlook and desire. "Neither for these only do I pray," he says, referring to his disciples, "but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me.... I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." The place which the world filled here in his prayer, we may be sure it fills in his prayer always. What else is the meaning of the words earlier in the chapter, "I pray for them: I pray not for the world" but that the world was the common subject of his prayer, and that now, for the moment, he would turn from it and its multitudes whom he loved, and its sorrows which he bore, and its sin for which he was to die, to

think and speak, for just a moment, of the little company given to him out of the world.

And what we see here, we see, also, in the next longest prayer of his which is preserved to us in the 11th Chapter of Matthew's Gospel, where he thanked his Father, Lord of Heaven and Earth. because not to the few but to the many the Way had been unveiled, and because to him, the Son of the Father and the Son of Man, it had been given to call all that labor and are heavy laden, the burden-bearers and the sorrow stricken of every race and every land to his yoke that was easy, and his burden that was light, and his rest that was everlasting.

And the only two prayers which he enjoined upon his disciples were in the same great sense missionary prayers,—"Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest," and "Our Father which are in heaven, Hallowed be thy name. Thy kingdom come." No one can truly pray that prayer with a narrow mind or a merely national interest. I was thinking of this a few moments ago when Dr. Howerton spoke of Dr. Leighton Wilson,—in those days, when he was one of the saints of the still unsevered church, to be once again unsevered in God's good grace. An old friend who knew Dr. Wilson well, told me that when he was a student and the missionary purpose came to him, his father, who was a man of wealth and social position, resisted his son's desire, until on one vacation visit home, the son asked his father if he would kneel down and pray with him, and as, father and son, they said together the prayer which our Lord taught his disciples—"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven,"—the old father could no more resist, but yielded to the service of the world his son, even as another Father had yielded his.

And so, with quietness and tender faith, and with no more words from man, let us unite in prayer, one by one giving utterance each to the desires of us all, entering each alone but with all his brothers into the love and devotion of him who came not to judge but to save the world, who is the light not of any one race, but of all the world, who came down out of heaven that he might be the Bread of God, giving life to the world, and whose call to us to-day is a call large and commanding, a call to share the spirit and purpose of his own mission to mankind.

IX

OUR MOTIVE POWER: THE HOLY SPIRIT

A QUIET HOUR TALK BY PROFESSOR CHAS. R. ERDMAN, D. D.

Let us listen to the words of our Master as he speaks of the coming and work of the Spirit, in John XV : 26-XVI : 14. "He will convict the world....he shall glorify me." Such was the promise, and its fulfillment is the story of the Christian Church, which in all ages and lands has been prosecuting its mission of evangelization by the power of the divine Spirit.

When, at Pentecost, Peter so preached that three thousand were converted, it was because he was "filled with the Holy Spirit." When with widening vision he preached to the Roman centurion, and when Barnabas helped to establish the Gentile church at Antioch, it was because they were guided by the Holy Spirit. When from that Gentile church two "ordained ministers" were sent on the first Christian mission, it was because the Holy Spirit had said: "Separate me Barnabas and Saul for the work whereunto I have called them." When a council of the church was assembled to consider the question to which this missionary journey had given rise, its findings were introduced by the striking phrase: "It seemed good to the Holy Spirit, and to us."

And such, ever, has been the relation of the Holy Spirit to Christian missions. When men have preached with convincing power, it has been because they have been under his control; when, hearing the message of Christ they have gone forth to foreign lands, it has been because of his guidance. When to-day young men are offering themselves for service in distant fields, it is because they are obedient to his call. When such a great convention as this assembles to consider the needs of a world, it is because of his inspiration; and when we come to adopt the resolutions which are to be presented as the will of this representative company, shall we not be able to say with reverence: "It seemed good to the Holy Spirit, and to us?"

Such is *his* relation to missions; but *what is our relation to him?* That is the practical question for this quiet hour. Are we *"grieving"* him? This is possible. The great missionary Paul suggested that Christians may grieve the Holy Spirit by untruth, by anger, by dishonesty, by unclean lips.

Are we *"tempting"* him? Two members of the early church did. They pretended that they were giving all they could to the cause of the Lord. Death suddenly overcame them; but there are living Christians who are vainly endeavoring to deceive the Holy Spirit in the matter of their financial obligations to the cause of Christ.

Are we *"quenching"* the Spirit? We are if we oppose his suggestions, and disregard his inspirations—if we seek to work in America when he would have us in China, if we refrain from pleading for missions because in some quarter the topic is not popular.

If we "grieve," "deceive," oppose, he cannot use us as instruments for evangelizing the world. How then shall we live so that we may be "filled with the Spirit," and so that whatever our sphere of service, we shall be channels of blessing? Shall it not be by complete abandonment to Christ? "He shall glorify me:" if then we are seeking the glory of our Lord, if in all things we are submitting to his will, if increasingly we are finding it possible to say, "for to me to live is Christ," if our plans and our practices are designed to please him, how evident it is that his Spirit will work in us and through us toward the furtherance of this divine task of a world-wide heralding of the gospel of Christ. For such surrender of self, for such a new yielding to the will of our Lord, this quiet hour affords us a gracious opportunity. The call from the distant fields has come to us in these strong appeals to which we have listened. Let our response be made in the unreserved dedication of our lives to him "who gave himself for us," as we now bow before him in humble, fervent, believing, united prayer.

X

OUR RESOURCES THROUGH PRAYER

A QUIET HOUR TALK BY REV. EDGAR W. WORK, D. D.

Almost instinctively—certainly not by pre-arrangement—the leaders of these quiet hours have turned to this impressive section of the New Testament, in which the Master in his farewell address is opening up to his disciples the resources of his Kingdom. I refer to chapters fourteen to seventeen of the Gospel of John, and I venture to suggest that we remember this as the convention Scripture.

In a beautiful way it contains the very charter of the church of Jesus Christ. I can take but a few moments in which to speak of it. Our hearts are full already, and when hearts are full, they ought to turn to God in prayer rather than listen to men. But at least let me take time to say that any believer who shall read these sacred chapters of the inner thought and prayer of Jesus will find his heart glowing and his vision widening in the great things of the Kingdom.

Let us simply read some of these familiar words again, and bid our hearts be still—no, not be still!—rather bid them catch the exhilaration of these wonderful truths, and then go on to do his wonderful work. First read chapter fourteen, verses twelve to fourteen. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." * * "Whatsoever ye shall ask in my name, that will I do." * * "If ye shall ask anything in my name, that will I do." Then read chapter fifteen, verse sixteen, "That whatsoever ye shall ask of the Father in my name, he may give it you." Now go on to chapter sixteen, verses twenty-three to twenty-eight, especially verse twenty-four, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full." I cannot stay to comment upon these utterances, but at least let us not fail to notice that our Lord is unfolding the resources of prayer to his disciples.

But study the great seventeenth chapter with even greater care. Have you ever sat down to study Christ's own prayer?

Have you marked its broad outlook? The word "world" is found eighteen times in this high-priestly prayer. It is a prayer of outlook and victory. It is not merely the sources of prayer that Jesus is telling about, but the *re*-sources, that which is stored up behind and above. Look at the resources of prayer as our Lord himself appeals to them in his own prayer:

1st. There is the resource of omnipotence, "As thou gavest him authority over all flesh;"

2nd. The resource of a finished product. "Having accomplished the work which thou hast given me to do;"

3rd. The resource of continuous advocacy, "These are in the world, and I come to thee;"

4th. The resource of a divine commission, "As thou didst send me into the world, even so sent I them into the world;"

5th. The resource of an unbroken chain of communication, "I in them, and thou in me."

Truly the resources of prayer are infinite and inexhaustible. What exhilaration should come to us then as we pray, and what joyous confidence!

All the more must we guard against certain weaknesses of prayer. There are three that need to be noticed:

1st. Ceasing to pray. The believer must pray without ceasing;

2nd. Inattention in prayer; the weak brother of the hand is the third finger, and the weak brother of prayer is inattention;

3rd. Lack of definite direction in prayer.

Let us stop now and pray. It is exactly the noon hour. Let us speak to God about his Kingdom and about ourselves.

XI

THE DUTY OF THE MEN OF THE CHURCH TO GIVE THE GOSPEL TO THE WORLD

BY ROBERT E. SPEER

One of the most wonderful things in the life of our Lord, was his noble sense of duty. How large a part it played with him is concealed from us by the fact that in our English Bible the word duty is not once applied to Christ, and is only once used by Christ, in the saying, "Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do." Yet the absence of the term from our English Bible is no evidence of the fact from the life of Christ. We easily recall the times when our Lord himself said, "I must." And the word so translated is not a mere mood of the verb. With Christ it was a word which might be translated, as sometimes it is translated, "it behooves," or better still "it is my duty." It was the word he used when, as a lad his father and mother took him to task for lingering behind in the temple: "Knew ye not that it was my duty to be in my Father's house?" It was the word he used on the threshold of his public ministry. The people of Capernaum were ready to welcome him, wanted him to stay with them. We can easily imagine the arguments they used. He brushed them aside with the single word, "It is my duty to preach the good tidings of the kingdom of God to other cities also: for therefor was I sent." St. John tells us that Jesus conceived it to be his duty to go up to Galilee by way of Samaria, evidently that he might fulfill a missionary purpose and preach to the woman by the well, and reveal himself as the Saviour of the world. Again and again he tells us that it was the duty of the Son of Man to go up to Jerusalem and to suffer many things, and to die; and at the very last when, the doors being shut, he appeared in the room where his disciples were gathered, he reassured their hearts and challenged their faith and reminded them that even as it

was written, so it was the duty of Christ that he should suffer and rise again, and it was a duty, also, of some one, that repentance and remission of sins should be preached in his name unto all the nations beginning from Jerusalem, and "Ye," he added, showing whose duty it was, "are witnesses of these things."

It is a very significant fact that in the life of our Lord, so large a place was filled by the consciousness of missionary duty, of the moral necessity of the fulfillment of his missionary purpose and of the evangelization of the world. For my own part, I think that he authenticates to us his claim and his character as the Son of God and the Saviour of the world in no more emphatic way than by the fashion in which he bent his life, from first to last, under the noble sense of his missionary duty. What was thus primary with our Lord must be primary, also, with us. If he leaned upon the consciousness of firm and steadfast duty, we, even more, require its steadying, solidifying influence.

THE NOBILITY OF DUTY

Nothing else can take its place; for there is nothing nobler in the world. Love is not nobler. In its lower ranges love is tinged with selfishness, and when love lifts above these ranges it rises into the pure air of duty. Our Lord himself was always grounding love upon duty. He commanded men to love because they ought. Those earnest souls, who torture themselves as to whether they are rendering their service of God according to the highest motives when they serve for duty's sake, may lay their torturing thoughts aside as they remember that the Son of Man, from the beginning to the end, was buoyed and upheld by his own noble consciousness of his duty to do the things that were necessary in order that there should be a gospel and that the gospel should be given to the world. This is the supreme test for us. Do we realize calmly the stern and lofty duty of our task? We must confront our lives with the same great test by which our Lord's life was confronted, which it so amply met and by which it proved itself to be the life of the Son of Righteousness, the Son of the God whose voice is duty.

The success of this convention is not to be measured by any heights of spiritual experience to which we have been carried here. It is not to be measured by any great impulse of love that

has played across our hearts as we have tarried together. It is to be measured by the clearness with which we have discerned our duty and by the fidelity with which we do the duty which we have discerned. We may say to-night as we separate that it was a successful meeting, but, my friends, no man can say to-night whether this was a successful meeting. If we go away from this place to do no more duty than we did before we came, it has been a pitiful failure. This convention will have fulfilled its ends only in proportion as we have seen here clearly what our duty and the duty of the church to the unevangelized world is, and as we go out from this place with quietness, with indomitable resolution, with a readiness for any sacrifice, to fulfill that duty even unto the end of life and to the ends of the world. It is not enough that we should have merely seen it more clearly here. For a hundred years the Christian Church has been seeing its duty. The men who have stood out as its missionary leaders in each generation for a century, have realized what the church's purpose in the world was, and what was its wider duty in their day.

HISTORIC CALLS TO DUTY

The evangelization of the world is no modern ideal. In 1818 Gordon Hall and Samuel Newell, missionaries of the American churches in India, issued a pamphlet entitled "The Conversion of the World: or the Claims of Six Hundred Millions, and the Ability and Duty of the Churches Respecting Them," in which they maintained that "It is the duty of the churches to send forth preachers in sufficient numbers to furnish the means of instruction and salvation to the whole world..... As to the number of preachers, the same reasons which prove the duty of sending one, equally prove the duty of sending as many as are requisite to fulfill the command of Christ, to preach the gospel to every creature. The thing that Christ commands is to preach the gospel to every creature,—not merely to a few individuals in every nation."

In 1836, the missionaries in the Sandwich Islands sent home an appeal entitled, "The Duty of the Present Generation to Evangelize the World; An Appeal From the Missionaries at the Sandwich Islands to Their Friends in the United States." All the members of the mission united in the opinion that "the present generation can preach the gospel to the heathen. The men are already educated. Other means are ready. God requires it as a

present duty.....The world has long been under the influence of this scheme, of committing the heathen to the next generation."

In 1858, in the midst of one of the greatest revivals the American churches have ever known, Dr. Joel Parker, one of the leading pastors of New York, preached a sermon on "The Duty of the Present Generation of Christians to Evangelize the World," in which he said: "It is the duty of Christians to evangelize the whole world immediately. The present generation is competent, under God, to achieve the work. There are means enough in the power of the church to do it. There is money that can be counted in millions that can be spared without producing any serious want. There are men enough for the missionary work. If ten thousand should leave us for heathen shores in the course of twelve months, going out in companies of from ten to fifty, they would scarcely be missed from our country. The church, we have reason to believe, would even be strengthened by it. Such a revival of Christian zeal would be the means of converting ten times that number."

I would recall but one other voice,—that of Simeon Calhoun, the saint of the Lebanon, who declared on his deathbed: "It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man."

I said I would recall but one other voice, but there is a Voice, sounding beyond and above all these voices, which declared to the church of the first Christian generation, and which declares to-day, that it is the duty of the church to preach the gospel to every creature. That means that it is the duty of living men to give the gospel to living men. The church cannot evangelize the dead; the dead cannot evangelize the world. As was declared in the address to the churches, issued by the Ecumenical Conference in 1900, "We who live now and have this message, must carry it to those who live now and are without it. It is the duty of each generation of Christians to make Jesus Christ known to their fellow-creatures." Is not the evangelization of a thousand millions of Mohammedans, Buddhists, Hindus, Confucianists and fetich-worshipers, part of that duty? Can it be a smaller part than the duty of making Christ known to the other third of the

world? No one claims that foreign missions is the only duty of the church. Who can claim that it is the subordinate duty?

And not the missionary leaders of the church alone, but the church itself has again and again recognized as primary, her duty to carry the gospel to the unevangelized nations. Dr. Roberts was referring, the other afternoon, to the speech which James W. Alexander made in the General Assembly of 1847, in which he declared, "Those who are gone admitted the claim of Christ's cause on us as a church. One of them, especially, has left us his testimony. Consider, reverend brethren, these words, of date March 4th, 1831, words suggested to this court of Jesus Christ, by Dr. Rice, 'In the judgment of this General Assembly, one of the principal objects of the institution of the church by Jesus Christ, was not so much the salvation of individual Christians,—for, "He that believeth . . . shall be saved"—as the communication of the blessing of the gospel to the destitute, with the efficiency of united efforts.' The Presbyterian Church is a missionary society, the object of which is to aid in the conversion of the world, and every member of the church is a member for life of said society, and bound to do all in his power for the accomplishment of this object."

The first report that the Board of Foreign Missions made to the General Assembly contained the declaration:

"In the providence of God and by his blessing, no branch of the church of Christ has an organization so perfect to become a missionary community, as that of the Presbyterian Church in the United States of America: and if her highest judicatory, in first raising the missionary standard, should, in the fear of God and in humble reliance on his blessing, inscribe upon her banner—*'It is the duty of the church to send out and support every qualified missionary that may be accepted for the foreign field'* it would be an effort pleasing to God and which angels and good men would rejoice to contemplate."

Two years later, the Moderator of the Assembly, writing to the whole church, declared:

"The call of God is now upon you, both in his word and providence. We are waiting for your answer, the poor heathen are waiting, another generation of millions going down to death while you hesitate. Shall our missionaries be detained at home—shall our prosperous stations be abandoned—shall the bidding of God be mocked, and his truth dishonored, and his bounty abused? Shall the heathen perish, and your own soul go quickly to meet at the bar of God millions of despairing eyes to turn on you the reproach of their eternal death?"

Even in the darkest day of the Civil War, two months before the battle of Gettysburg, on motion of Mr. A. B. Conger, it was resolved by the General Assembly:

"That relying for support, in this our solemn declaration, upon the great Head of the church, we hereby call upon our Board of Foreign Missions to go forward; and we hereby pledge ourselves to urge immediate action on this matter upon our respective presbyteries, and to renewed effort in bringing our churches to a more efficient coöperation in this noble work."

And in the first meeting of the Assembly at the end of the war, it was resolved:

"That the work of foreign missions calls for expansion. The results achieved encourage the church to greater efforts. The success secured imposes the necessity of more laborers and larger expenditures. Past retrenchment demands liberal outlays now that the Civil War is ended. The prayers and wants of our brethren in the field, the field itself white to the harvest, the loss occasioned by the age, infirmity and death among its laborers, all appeal for an increase of men and means; while the voice of God's providence, in his favor to this work, clearly says to his church, 'Go forward!'"

It would be easy to quote utterance after utterance of the General Assembly closing with the reaffirmation, by the last Assembly, of the historic principle of the church, set forth by Dr. Alexander in the Assembly of '47, and in the resolution of the Assembly of 1840, to set aside a day of special prayer for all the boards of the church, at which an offering was to be taken for the cause of foreign missions, to the end

"that our whole church in its organized form may become what she ought to be, a missionary church; and that all other churches of other denominations may become animated with a true missionary spirit, and do their part in accomplishing the great work to which the Head of the church is now summoning his people, the work of enlightening, reforming and converting the world, that he may reign over all nations in the fullness of his grace and glory."

From the day on which the Presbyterian Church, South, first took up her independent task, she has shown herself participant in the great common tradition, and "has recognized foreign missions," as Dr. Houston said in his centennial address,

"as the imperial cause. When in that day she found herself girth about as with a wall of fire, when no missionary had it in his power to go forth from her bosom to the regions beyond, the first General Assembly put on record the solemn declaration that, as this church now unfurled her banner to the world, she desired distinctly and deliberately to inscribe on it, in immediate connection with the headship of her Lord, his last command, 'Go ye into all the world, and preach the gospel to the whole creation,' regarding it as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence."

I would quote one other utterance of the churches of the fathers, expressive of the conviction of those whose sons are gathered here to-night. In 1846 the new-school churches were in connection with the American Board, and in that connection they, too, recognized in the most unequivocal way the importance and urgency of the missionary obligation. At the annual meeting of the American Board in Hartford in 1846, it was resolved

"that in view of the signs of the times and the promises of God, the day has arrived for undertaking a scheme of operations, looking toward the evangelization of the world, based upon the expectation of its speedy accomplishment."

Again and again, accordingly, during the generations that have gone by, the church and her leaders have seen clearly and given public avowal to the church's missionary duty. It would be a small thing if all that had happened here in this convention should be merely the reaffirmation of that which our fathers saw and said as clearly as we. Do we intend to DO this duty? That is the question.

THE BASIS OF THE CALL

The answer we make to that question will depend on the soberness and the intensity with which we acknowledge and respond to the grounds on which that duty rests. It does not rest on the fact that great bodies of men are beginning now to assent to the missionary duty of the church. That is an encouraging fact; but we will not go far in the evangelization of the world if our reason for rising and going is the contagion of a popular sentiment. The duty does not rest primarily on the ground of the political crises in the eastern nations. We have had pressed upon us here, as strongly as they have even been pressed upon any body of men, the claims of a present crisis. But I have been thinking of how urgently such considerations might have been pressed upon the men of the church of fifty years ago. The close of the Crimean War, the obligation of the Turkish Empire to Christian powers, the accessibility of Asiatic Russia, the destruction of idolatry by the Tai Ping rebellion and the preparation of millions of minds in China for the message of Christianity; the suppression of the Sepoy mutiny and the discovery by Great Britain of the obligation and political profit of religious community; the upheaval of South America and the birth of independent republics proclaiming religious liberty; these, and other mighty develop-

ments, opened up a world-crisis to the church of a half-century ago almost as appalling and splendid as the crisis of to-day. There is an obligation in such mighty upheavals. But we must find the foundations of our sense of duty even deeper.

The missionary obligation of the church is still what it was at the beginning—a religious obligation. It rests on the simple fact that Jesus Christ is the only Saviour of the world and that he is the Saviour of all the world. He is America's Saviour only because he is Asia's Saviour. He can do what he can here, only because he can do the same elsewhere. Word after word of Scripture finds its confirmation in fact after fact of life. "I am the way and the truth and the life." "No one cometh unto the Father, but by me." "I am the light of the world." "The bread which I will give is my flesh, for the life of the world." "Neither is there any other name given under heaven, whereby we must be saved." "He is the propitiation for our sins and not for ours only but also for the whole world." "God was in Christ reconciling the world unto himself." There is one Saviour of the world, and only one; therefore, he is the Saviour of all the world. Those whom he has saved must carry him to those who do not know that he can save. If this is not our gospel, we have no gospel. It is only a gospel for all the world that is a gospel for any part of the world. To narrow the right to the gospel to a race, or to assert any one race's preferential claim upon the gospel, is to destroy the gospel. If one land is Christ's, all lands are Christ's. If Christ is one man's, Christ is all men's. To make all lands his, and to make him all men's, is the primary duty of the church; and she dare set up no preferential zones within that duty, or make of the sufficient Saviour of all, the insufficient Saviour of a part. This is the ground of duty on which we must rest as we go—on the elemental and essential principles of the faith of him through whom alone men can find their father, and through whom we, if we are the Father's sons, will see that all his children know of their Father's love and hear their Father's call.

THE PERMANENT SENSE OF DUTY

Will we be able to carry this sense of duty with us as we go? To-morrow will be very different from to-day. Here, in the midst of our fellowship, our mutual love and faith, we see and

believe. Will we be able to keep the vision and the faith as we go? Many voices, unlike those to which we have been listening, will assail us. We will be told that in setting about the actual discharge of the duty of bringing the knowledge of Christ within the reach of every man we are running ahead of God; that God, having been willing to wait nineteen centuries—sixty generations—there need be no unseemly haste in the effort to evangelize the world in this generation. Having neglected her duty so long, the church may now properly regard her long neglect as an adequate reason for continuing it. This is a new and degenerate use of Calvinism. That the world was God's world was, with our fathers, a reason for claiming it for him. Shall it be to us a reason for trifling with his claim upon it? And who has pierced the soul of God so as to know that he has waited willingly? Do we not know that it is not his will that any should perish but that all should come unto life? Are we to believe that he commanded one thing and willed another? Has Christ no expectant desire to see of the travail of his soul and to be satisfied? Were the zeal of his Father's house and his passion for the redemption of the world to consume him, while we go our way and eat and drink and refer to the sovereign will of God that which the sovereign will of God has laid as a holy duty upon the heart of the church? No, we have waited long enough. It is high time to awake from our sleep.

"The work which centuries might have done
Must crowd the hour of setting sun."

Or we shall be told that the project is too gigantic? For whom? Doubtless it is too gigantic for those who have no heart to undertake it, but it is no gigantic project at all for those who believe in God and the will of God, and whose creed tells them that duty is a thing to be done. And how pitiful is such small-heartedness, set against the fearless faith of the fathers! I recall the plans of the men who laid the foundations of our foreign mission work in days when the world was vastly more intimidating in its magnitude than to-day. They did not shrink from planning for the occupation of a continent. Our early mission projects in Asia contemplated the occupation of Kabul, Bokhara and Eastern Persia, as well as North India and the Panjab. They took in Kashmir and Tibet and contemplated stations at Selinga or Kiatka or some other spot in Asiatic Russia, and on the borders

of China or Tartary, on the great thoroughfare from Peking to Tobolsk and St. Petersburg. The church in those days refused to shrivel up the command of Christ. Shall what they refused content us?

Or we shall be told that even if the project is not too big to dream about, it is practically impossible. Well, I like to recall the exclamation with which General Samuel C. Armstrong sprang up at an Indian conference, years ago, when a measure of duty was declared to be impossible. "Impossible," said he. "What are Christians in the world for but to accomplish the impossible by the help of God!" What God bids, what the world needs, what we know ought to be effected, we can do. Consider what the Apostolic Church did with its scanty resources.

"If," said Bishop Thoburn, "we could bring back the church of Pentecost to earth, or, rather, if we could receive anew universally the spirit of that model church of all ages, the idea of evangelizing the world in a single generation would no longer appear visionary; but on the other hand, it would seem so reasonable, so practicable, and the duty to perform it so imperative, that everyone would begin to wonder why any intelligent Christians had ever doubted its possibility, or been content to let weary years go without a vast universal movement throughout all the churches of Christendom at once to go forward and complete the task."

Consider what we have done with the resources already placed at the disposal of the mission enterprise. "The largeness of God's blessing on the puny efforts already made for evangelizing the heathen," as Dr. R. G. Wilder said, "demonstrate beyond the possibility of a doubt, that we are well able to evangelize the *whole* world in a single generation."

Consider what the church could do with the resources she had at her disposal.

"Once the world seemed boundless and the church was poor and persecuted," said Dr. Calvin W. Mateer, "no wonder the work of evangelizing the world within a reasonable time seemed hopeless. Now steam and electricity have brought the world together. The church of God is in the ascendant. She has well within her control the power, the wealth and the learning of the world. She is like a strong and well-appointed army in the presence of the foe. The only thing she needs is the spirit of her Leader and a willingness to obey his summons to go forward. The victory may not be easy, but it is sure."

The balance of foreign trade in favor of the United States last year was over five hundred millions of dollars. Such a balance of trade for two years would probably furnish the financial resources requisite for the fulfillment of the duty of the

Christian Church of the West for the evangelization of the non-Christian world. For we do not have to do it all. Once we have really begun it masterfully, the native churches which are growing up will do vastly more of it than we.

OUR DUTY AND OUR DUTIES

But we will be told that we cannot fulfill this duty without neglecting other and nearer duty. Well, we should find ourselves in a strait of anguish if that were true, for the nearer duty is the first duty. If we cannot evangelize those for whom we are responsible abroad, without neglecting the evangelization of those for whom we are responsible at home, then, undoubtedly, we must not only begin from, but remain with the multitudes at hand. For what avail would it be to the Kingdom of God to win Japan and lose the United States? And what profit is there in subtracting a dollar from home mission work to add it to foreign mission work? We must face candidly all the duties that confront us, and we want no energies withdrawn from the Christian propaganda at home. We want no dollars for work abroad which are lifted from the inadequately supported agencies of the church in our own land.

But can it be that the discharge of our whole duty means the neglect of part of our duty? Does the history of missions vindicate the misgivings of those who fear that the effort adequately to discharge our duty to the unevangelized world imperils interests near at hand? I would recall the extraordinary and yet not unfamiliar views with which the foreign missionary proposal was regarded in the General Assembly of the Church of Scotland in 1796:

> "Why," asked Dr. George Hamilton, "should we scatter our forces and spend our strength in foreign service when our utmost vigilance is required at home? What general would desire to achieve distant conquests, and scatter for this purpose his troops over a distant and strange land when the enemy's forces were already pouring into his own country, estranging the citizens from his interests, and directing the whole force of their artillery against the walls of his capital? I cannot but reflect with surprise that the very men who in their sermons, by their speeches—in short, by everything but their own lives, are anxious to show to the world the growing profligacy of the times at home—I cannot but reflect with surprise that these are the very men most zealous in promoting this expedition abroad."

And Hamilton's argument was taken up by Dr. Alexander Carlyle:

"When we see the tide of infidelity and licentiousness so great and so constantly increasing in our land, it would indeed be highly preposterous to carry our zeal to another and far distant one. When our religion requires the most unremitted and strenuous offense against internal invasion, it would be highly absurd to think of making distant converts by external missionaries. This is indeed beginning where we should end. I have on various occasions, during a period of almost half a century, had the honor of being a member of the General Assembly, yet this is the first time I remember to have ever heard such a proposal made, and I cannot help also thinking it the worst time. As clergymen, let us pray that Christ's Kingdom may come, as we are assured it shall come, in the course of Providence. Let us as clergymen and as Christians, let our light so shine before men that, seeing our good works, they may be lead to glorify our heavenly Father. This is the true mode of propagating the gospel; this is far preferable to giving countenance to a plan that has been well styled visionary."

Surely we have come far beyond the spiritual indiscernment of those days? Have Scotland's missions to the unevangelized world hindered Scotland's fulfillment of her home duty? Has she not dealt with her problems at home the more courageously, the more effectively, because of what she has done in the fulfillment of her world duty?

"Every once in a while," said Jacob Riis, "I hear some one growl against foreign missions, because the money and the strength put into them are needed at home. I did it myself when I did not know better. God forgive me. I know better now; and I will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen; and set about investigating it. It was then that I learned what others had learned before me, and what was the fact there, that for every dollar you give away to convert the heathen abroad, God gives you ten dollars worth of purpose to deal with your heathen at home."

THE PERIL OF THE CHURCH

My friends, I have a fear for the church, but it is not the fear that the church may be too faithful to the will of God that the heathen should know; too sympathetic with the love of Christ for those other sheep whom, also, he would bring that they might hear his voice. It is the fear lest selfishness and shortness of vision and an utter misapprehension of the fundamental principles of the Christian life bring down upon us the curse of the individual, or the church, or the nation, that, seeking to save its own life, shall lose it. No, the more zealous and eager we are to make Christ known everywhere, the more zealous and eager we shall be to make him known here. The heart that throbs to send the blood of Christianity to the ends of the earth will drive its quickening flood into every most neglected corner and against

every most crying need in our own land. It is in the interest of the nation that we must face our duty to the world; in the interest of every child of God that we must go after all his children.

Forewarned against what we must inevitably meet, let us go out steadfast in our vision, firm and unflinching in our devotion, passionate and generous in our advocacy of the duty which we can forget or ignore, but cannot evade. If we are not to go in this spirit, it were far better for us that we had never come here at all, for the vision of duty not to be done, is a curse to the man who has beheld it. And it is as duty that we must think of the matter—calm, unslumbering, unyielding duty. That is the noblest thing; that is the fundamental thing in men and in man. As Lowell puts it in "Under the Old Elm,"

> The longer on this earth we live
> And weigh the various qualities of men,
> Seeing how most are fugitive,
> Or fitful gifts, at best, now and then,
> Wind-wavered, corpse-lights, daughters of the fen,
> The more we feel the high stern-featured duty,
> Of plain devotedness to duty,
> Steadfast and still, nor paid with mortal praise,
> But finding amplest recompense
> For life's ungarlanded expense
> In work done squarely and unwasted days.

Is this quality of duty to be ours as we go back to our common work again? We need have no fear as to the warmth of love with which we should regard Christ, or the tenderness and yearning with which we feel we ought to regard the world. Love and tenderness will come to us if we do the will of God and obey. And this, at the setting of sun, will be the searching question of Christ; "Ye called me Lord, Lord. Did ye *do* the things that I said?" What answer are we resolved, now, that we will be able to make then? That is the supreme question for each of us—the question of our own personal duty to the Son of God and to the world which he came to save.

The Response of the Church in the Past

"It is the mission of the church to give the whole gospel to the whole world."

XII

THE PART WHICH AMERICAN PRESBYTERIANS HAVE HAD IN FOREIGN MISSIONS IN THE PAST

BY REV. WM. H. ROBERTS, D. D., LL.D., MODERATOR

The Apostolic Church, whose zeal was kindled with fire from the sacrificial altar on Calvary, was a church aflame with missionary enthusiasm. The Protestant Reformation of the 16th century restored the Apostolic Church to Christendom and brought in a revival of the spirit of missions. It is suggestive in this connection that the first evangelical mission on the American continent was founded in Brazil, in 1555, by John Calvin.

In dealing with the subject, "The Part Which American Presbyterians Have Had in Foreign Missions in the Past," it is needful to bear in mind two things; that our American Christian denominations have their roots in transatlantic churches, and that the treatment of the subject is of necessity limited to the history of the Presbyterian Church, in the United States of America. The record of other Presbyterian churches in missionary endeavor is worthy of all praise, but its recital is not within the province of the speaker.

The modern revival of missions in Europe already referred to, began in Great Britain, with the Puritans, and the Indians inhabiting the English colonies in America, furnished the first field of operations. The earliest of the modern missionary societies, one still existing, and entitled "The President and Society for the Propagation of the Gospel in New England," was established in the year 1649, by the Long Parliament of England, the body which appointed the Westminster Assembly of Divines. The movement asking for the establishment of this society began in 1641, and the petition in its support was signed largely by English Presbyterians, and in addition by Alexander Henderson and other Presbyterian leaders in Scotland.

There is a natural relation between the Presbyterian churches and missionary effort. The church of the people must seek for

the salvation of all the people, and the church which acknowledges Christ as its only Head, cannot but render obedience to the command, "Go ye into all the world, and preach the gospel to the whole creation." It is therefore a reasonable development to find that the Westminster Confession and the earliest of British missionary societies originated in the same body of Christian believers.

The work of the "Society for the Propagation of the Gospel" was carried on chiefly by the famous New England missionary, John Eliot. Eliot was a Presbyterian by conviction, and the splendid service which he rendered from 1637 to 1690, in the conversion and education of the heathen on our shores, made him the forerunner, not only in the general work of American foreign missions, but also in the labors of the Presbyterian Church for the conversion of the heathen world. His was the first voice of an American Presbyterian crying in the wilderness, "Make ye ready the way of the Lord."

The Church of Scotland followed in the footsteps of the Westminster Calvinists by establishing in 1709 the "Society for the Propagation of Christian Knowledge." This organization provided the funds for the beginning of mission work among the Indians of Pennsylvania, New York, and New Jersey, the management of the undertaking being under the control of the General Synod of the Presbyterian Church. The first missionary was Azariah Horton, who began his labors in 1741, and he was followed by those remarkable brothers, David and John Brainerd. These men were true successors of John Eliot, and worthy predecessors of the many earnest and faithful missionaries who were to follow them in the pathway of the cross, and of ultimate world-victory. The work of the Presbyterian Church for the Indians was successfully carried on by Presbyterians in New England, New York, New Jersey and other regions during the 18th century, counting among its missionaries other than those already named, such men as Jonathan Edwards and the Indian minister, Samson Occum. The great philosopher was also a great preacher who brought many sinners to Christ, and the Christian Mohegan is still remembered by his hymn, beginning

"Awaked by Sinai's awful sound."

Both men were examples of how great native gifts can be combined with simplicity of faith and earnestness of life, for the salvation and regeneration of mankind.

THE BEGINNING OF AMERICAN FOREIGN MISSIONS

The subject of missions to the heathen outside of the territory of the American colonies was brought first to the attention of the General Synod of the church, in 1774, through a proposal by Rev. Ezra Stiles, "to concur with and assist in a mission to the African tribes." The war of the colonies for independence, however, interfered with the carrying out of the high-minded proposal.

The General Assembly from its first establishment, in 1789, gave prompt attention to missions, and on several occasions considered plans for enterprises outside of the United States. Presbyterian work in this line of service, however, was carried on for many years in connection with the American Board of Commissioners for Foreign Missions, established in 1810, as a joint agency of the churches of our country, but now for many years connected solely with the Congregational body.

The man most noteworthy in relation to the history of the establishment of American organized foreign missionary work independent of European influence, was the Rev. Samuel John Mills, Jr. His service began with the famous Haystack Prayer Meeting, at Williams College, held by him and a number of his associates, locally known as the "Brethren." Out of it sprang, as from a fountain of divine life, the American Board, the United Foreign Missionary Society, and the American Bible Society. Mr. Mills was also influential in leading into the mission field Adoniram Judson, the founder of American Baptist missions. Ordained in 1815 as a Presbyterian clergyman, he seemed to have before him a notable career in Christ's cause, but having enlisted for service in Africa, he died at sea in 1818. Eminent will Mills always be as the young American Presbyterian who under God gave organic and efficient form to American foreign missions to the heathen. Dying at thirty-five years of age his memory will ever be young with an imperishable renown, and his achievements a stimulus to earnest service by young men of all conditions and nations.

The influence of Mills and his fellow-laborers so stimulated the Presbyterian Church that in 1831 the Western Foreign Missionary Society was organized by the Synod of Pittsburgh, the purpose being "to increase the amount of missionary feeling and effort in the Presbyterian Church." One of the chief leaders in the movement was the Rev. Elisha P. Swift, D. D., pastor of the Second Presbyterian Church of Pittsburgh. It is interesting to note that his mother was a direct descendent of John Eliot, and under her influence he early consecrated himself to the great cause of missions. Ordained as a foreign missionary in 1817, he was kept at home by God's providence, the divine purpose evidently being that he should impart to the Presbyterian Church the earnestness that ruled within his own heart. Entering upon his labors as secretary of the Western Foreign Missionary Society, March, 1833, he threw himself with all his energy into the advocacy of the missionary cause, and stimulated the Presbyterian Church to activity therein throughout the entire country. He continued his labors until 1836, when his successor, the Hon. Walter Lowrie, was appointed. Dr. Swift returned to the pastorate and became one of the foremost of those ardent servants of Christ in the ministry who have glorified the pastorate by their quenchless zeal for the salvation of the world for which Christ died.

The first mission of the Western Foreign Missionary Society was established among the Weas in the Indian Territory, under the management of the Rev. Joseph Kerr. It was among the Indians also that our brethren of the Cumberland Presbyterian Church, now happily re-united with us after a long separation, began their similar work, the missionary being the Rev. Robert Fell, who labored in Mississippi, from 1820 to 1830; he deserves to be mentioned side by side with Eliot and the Brainerds, men of whom it was true that they sought the welfare of the souls and not possession of the hunting ground of the aborigines.

THE FOUNDING OF THE PRESBYTERIAN BOARD

The cause of foreign missions under the advocacy of the men at the head of the Western Foreign Missionary Society, took so deep a hold upon the heart of the church that the inevitable result was the establishment of the Presbyterian Board of

Foreign Missions, in 1837. While this step resulted in a separation from the Congregational brethren, it brought about a greatly enlarged interest in foreign missions throughout the church. It is true that a serious division of the forces of the church occurred at the time of the establishment of the board, but so far as the mission cause is concerned, whatever evil there was in the separation, was overruled by God for good.

The church and the board were both greatly advantaged in the new work undertaken by the acceptance of the office of secretary by the Hon. Walter Lowrie. Born in Scotland, he came to this country at an early age and quickly became an American of the Americans. Entering secular life at first, he filled among other offices that of senator of the United States from Pennsylvania, and from 1824, for twelve years was secretary of the United States senate. God's call, however, came to him in 1836, when he was elected secretary of the Western Foreign Missionary Society. When the society was merged into the Board of Foreign Missions, he continued in the official discharge of the varied duties of the secretarial office, and laid down the arduous but congenial task in 1868, only when disabled by the infirmities of old age. The sort of man he was is shown by the fact that in order to further the work of missions in China, Mr. Lowrie pursued the study of the Chinese language, rising two hours earlier than usual in order to perfect himself therein. He then personally supervised all preparations in the United States, even to the oversight of the fonts of Chinese type, for the great mission press, which he established at Shanghai. While Dr. Swift stands as an example to pastors of what they may accomplish in the cause of foreign missions, Walter Lowrie is the example to laymen of the service which they can render to their fellow-men for Christ's dear sake. His life will always be a stimulus to the laymen of our church to render according to ability and opportunity, unstinted service to the great cause of missions.

The General Assembly of 1837 rendered a service to the church and to Christendom by a definite statement of denominational duty in the work of foreign missions. Each Christian denomination is under obligation to manifest in a way that is true to its own character, its interest in Christian world-con-

quest. In harmony with this position the Assembly declared that the "Presbyterian Church owed it as a duty to its glorified Head, to yield a far more exemplary obedience, and that in her distinctive character as a church, to the command which he gave at his ascension into heaven, 'Go ye into all the world, and preach the gospel to the whole creation.'"

Ten years later the Assembly conferred a lasting benefit upon the church by a clear definition of what the church is in itself, and in the following words:

"The Presbyterian Church is a missionary society, the object of which is to aid in the conversion of the world, and every member of this church is a member for life of said society, and bound to do all in his power for the accomplishment of this object."

This position of the Presbyterian Church is unmistakable, needs no apology, and is worthy in the present and the future of persistent and enthusiastic support. Loyalty to this position is loyalty to Jesus Christ.

The Presbyterian Church has believed not only in denominational missions, carried on in a catholic spirit, but also that the field of each Christian church is the world. Thus believing, according to opportunity and ability, it has gone forward through all the years, enlarging steadily its sphere of missionary work, until to-day it has belted the globe with a band of blue from the Saviour's robe. Naturally, because the negro was in the United States, Africa was one of the first mission fields, the work in it, as also in India, being established in 1833. Work in other lands was undertaken in successive years as God's providence opened the way, in Siam, in 1840; China, in 1843; Colombia, in 1853; Brazil, in 1859; Japan, in 1859; Mexico, in 1872; Central America, in 1882; and Korea, in 1884.

At the reunion of the Old and New School Presbyterian Churches in 1870, in view of the fact that the New School Church had retained for a long period its connection with the American Board, three missions were transferred to the care of the Presbyterian Board of Foreign Missions: Syria, established in 1821; Persia, in 1843; and Chile in 1861.

At the reunion of the Cumberland Presbyterian Church with the Presbyterian Church in the U. S. A., in 1906, there

were transferred to our Board of Foreign Missions, missions in Japan, in China, and in Mexico, the first established in 1872, and the latter in 1886. The Cumberland Church was engaged in mission work before the Civil War, coöperating at one time with the American Board, and it is to be noted that as early as 1818 a Women's Board was organized in its midst.

NOTABLE MISSIONARIES OF THE CHURCH

Those who have rendered service in the foreign missions of the Presbyterian Church in the U. S. A., from the beginning are far too numerous for special mention of any one of them. The total number including medical missionaries is 2,435. In every land they have rendered great service to the cause of Christ. Filled with the spirit of self-sacrifice, they have never hesitated to go forward in the path of duty in obedience to their Lord's commands, whatever the circumstances which might surround them, or the obstacles confronting them. In the willing service of mankind for Jesus' sake, they braved the deadly climates of low-lying African and oriental lands, the bitter opposition alike of savage tribes and semi-civilized heathen nations, the fears engendered by the ever-present and threatening hostility of priesthood and caste and commerce, and dared all things inspired by the Saviour's cross. Their zeal has known no diminution from generation to generation, and in this present they are as active and ardent in the dissemination of the gospel through every instrument within their power as at any time in the past. Their record is a record of faithful service to the best interests of mankind, and twenty-one of them are to be counted in the ranks of the apostles and martyrs. India, China and Persia have all been glorified by the deaths of those who may be justly classed with the martyrs of apostolic days. The first and last martyrs suffered at the hands of the Chinese, but India and other lands, too, have illustrated the fact that the blood of the saints is the seed of the church. Here is the roll of these modern martyrs for the welfare of all mankind, who counted all things but loss for Christ's sake.

China:

Rev. Walter Macon Lowrie, 1847.
Rev. W. McChesney, 1872.

George Yardley Taylor, M. D.
Rev. Frank Edson Simcox.
Mrs. Mary Gilson Simcox.
Cortlandt Van Rensselaer Hodge, M. D.
Mrs. Elsie Sinclair Hodge, all in 1900.
Eleanor Chestnut, M. D.
Mrs. Ella Wood Machle.
Rev. John Rodgers Peale.
Mrs. Rebecca Gillespie Peale, all in 1905.

INDIA:

Rev. John Edgar Freeman.
Mrs. Elizabeth (Vredenburgh) Freeman.
Rev. Albert Osborne Johnson.
Mrs. Amanda Joanne (Gill) Johnson.
Rev. David Elliott Campbell.
Mrs. Maria Irvine (Bingham) Campbell.
Rev. Robert McMullin.
Mrs. Sarah Colt (Pierson) McMullin, all in 1857.
Rev. Levi Janvier, D.D., 1864.
Rev. Isidor Lowenthal, 1864.

PERSIA:

Rev. Benjamin Woods Labaree, 1904.

A marked effect of the reunion of 1870 was the stimulus given to increased effort in missions throughout the church, one result of which was the organization of the Women's Foreign Missionary Society in 1870. Since that year the number of Women's Boards of General Societies has increased to seven.

PRESBYTERIAN GIFTS TO MISSIONS

The interest of the church in foreign missions has been shown, not only in the supreme gifts of its sons and daughters to the work, but also in the contributions made for mission support and maintenance. From 1833 to 1870 the total amount of the moneys received by the board was $4,416,237. After the reunion of the Old and New School Churches in 1870 contributions steadily increased, rising from $310,348 in 1870-71, to $901,180 in 1888. Since 1902 the million dollar mark has been passed in each year, and for the year ending April 30th,

1907, the total contributions were $1,276,747. During the 38 years from 1870 to 1907 the contributions to foreign missions amounted to $29,413,677, and the total contributed since the establishment of the board is $33,829,914. While this is a great sum of money, American Presbyterians are able to do more, and will so do, if rightly guided. We are familiar with world expansion in commerce, and are prepared to support large plans for intelligent and systematic Christian world-conquest.

The growth of the work of the Board of Foreign Missions has been steady, gradual and encouraging. The statistics show that in the year 1834 there were 3 missions with 2 out-stations, 4 American ministers and 2 male and 3 female American lay missionaries. The first report of communicants was in 1836, the number being 5. From this small beginning in two non-Christian lands has developed the work which to-day sustains 138 principal stations, with 2,062 out-stations, in charge of American missionaries to the number of 889, of whom 287 are ordained ministers, 22 are male lay missionaries, 489 female missionaries, with a medical force of 65 male and 26 female physicians. The native force connected with these stations consists of 228 ordained ministers, 696 licentiates, and 2,205 other helpers, a total of native workers of 3,129. The churches connected with the missions are 441, the communicants 73,447, the Sabbath school scholars 83,452, and the day school scholars 36,924. In connection with the medical missions there are 53 hospitals, 62 dispensaries, and the number of patients treated during the last year was 426,101. In addition, printing establishments are conducted by the board, which during the past year issued more than 132,000,000 pages of religious literature in the Chinese, Persian, Siamese, Laos and Arabic languages. And last, but not least, the educational work of the church is to the forefront in many lands, including day schools and Sabbath schools, academies, seminaries and great colleges, such as the Syrian College at Beirut, the Christian College at Canton, Forman College at Natrove, and the Christian College at Allahabad, India.

NOTABLE ACHIEVEMENTS OF THE CHURCH

One of the marked results of the work has been the organization of native, independent churches in certain lands. The

organization of such churches is always a desirable thing, for it brings to the support of the gospel influences of the human sort, which are more potent than any other in connection with its dissemination. Native, independent churches have been organized in Japan, Brazil, Mexico, Syria, China and India. These organizations furnish ground for large expectations in connection with the present work of the church, and are the proof that the constructive power which has been a feature of the life of the Presbyterian churches in the past still continues as a potent force, attesting their persistent vigor and undiminished energy.

Another of the notable achievements of Presbyterians has been that accomplished through the printing press. While the press is employed to a large extent in several missions, the largest and most efficient plants are at Shanghai, China, and Beirut, Syria. The first, the Christian Church owes to Walter Lowrie, and also to such practical printers as Messrs. Cole, Coulter, Gamble and J. L. Mateer. From the Shanghai press issue every year millions of pages of religious literature, (last year 132,051,647 pages),—one half of the issue being the Christian Scriptures. The press at Beirut was established by the American Board, was supported largely by the New School Presbyterian Church, and was transferred to the reunited church in 1871. Its principal work has been the translation and printing of the Arabic Bible, the two chief laborers being Drs. Eli Smith, and C. B. A. VanDyck. Arabic is the sacred language of 200,000,000 of the human race, extending from western Africa to the Philippines. Through these two great printing establishments Christian America, and in particular the Presbyterian Church, has given to the Chinese and the Mohammedans, nearly one half of the human race, the inestimable gift of God's Word in permanent form.

There has been further a marvelous reflex influence upon the home churches wrought by the work of missions, in the production of which the Presbyterian Church has been second to none other. Among the most catholic of churches, for it unchurches no other body of Christians, its missionaries have always acted in their relations to the brethren of other churches in the most fraternal manner. This fraternity of spirit has

been reciprocated by the missionaries of other denominations. As a consequence Christian unity is a real power on the mission field, and the results in the home churches have been notable. There has been manifest a greater devotion on the part of the membership of the church to the foreign mission idea. There has likewise been a marked increase in fervent and united prayer.

The Lodiana Mission, in India, was the body which in 1858 issued the call for the annual week of prayer since observed both in Europe and America.

The influence of missions upon character in Christian lands has been notable. The Christ-like spirit of unselfish devotion to the best interests of humanity both for time and eternity, has been so fostered, that to-day no great human need, such as famine, in heathen nations, fails to rouse to action the generous instincts of Christian nations. Moreover, the mission churches have exerted a marked influence upon the relations of the Christian denominations in the home land one to another. Face to face with organized heathenism and Mohammedanism, especially amid the vast populations of Asia, Christian missionaries have been lead to realize their unity of spirit and their common purpose in a manner unattained in Christian lands. Confronted by vast aggressive and hostile forces of evil, they apprehend with sharp definiteness the world's lost estate and its supreme need of salvation from sin. Comparatively few in numbers, they have felt forcibly their absolute dependence for progress and success upon him who has bidden his disciples teach all nations, and seeing Jesus only, have combined against the forces of wickedness opposing them, believing that in his strength they can do all things. The conditions which surround the missions compel unity in action.

THE SECRET OF SUCCESS

As a result of these considerations the opinion is well founded that we have in the Saviour's prayer the night before he went to Calvary, the secret of Christian world-conquest. The unity for which the Saviour then prayed had in view not one nation nor one race, but the world for which he died. He prayed that his disciples might be one in order that not one nation or one race, but the world might believe that the Father had sent him,

and the missions in heathen lands are teaching to-day all Christendom that not uniformity of organization, but unity in purpose and in work, is the power from the human side which can make full answer to the prayer, "That they may be one, even as we are." As a result not only in heathen lands but in all lands, especially in English-speaking lands, notably in these United States, the churches of Christ are acknowledging their unity in the Lord in a remarkable manner. No influence in this present time is so powerful in connection with Christian unity in Christian lands as that which emanates from the foreign mission fields. We can well believe that if every denomination were doing its best in foreign mission work, it would not be long before the differences which separate the home churches, one from another, would be everywhere seen to be non-essential, and would bring speedily to pass, full manifestation of the unity in Christ which now in part exists.

We can say but little in this address of what American Presbyterians have wrought through foreign missions in many lands by the general elevation of the standards of morality, by the sanctification of the family relation, and by the introduction of those principles of Christian civilization which are the sources of true progress for the entire world. We can only suggest that the past gives hope for the future. When we think of the high position to which Americans have been uplifted as a people through Christian influences, we may well gather large expectations for the time to come. Two thousand years ago our ancestors were either fur-clad savages in European forests or rude barbarians wresting a scant living from ill-tilled fields. To whichever class these forbears belonged, they were without exception subject to the deteriorating influences of bloody superstitions. What has made the difference between them and us, between the European and American of to-day, and the men of that distant past? It is the religion of the Christ, and we may rest assured that the power which has produced such vast and beneficent changes will be employed in the near future so as to secure on a world-wide scale the benefits which we now enjoy.

Presbyterian men, you are the heirs of Geneva, Westminster and Edinburgh. You are gathered in the city where in American colonial days the Presbyterian Church in America then an

undivided church, took organic denominational form. You are members of the church which God has so blessed that it is to-day the most powerful Presbyterian Church in Christendom, and of which Dwight L. Moody said that "it has the brains and wealth of America." Whatever may be thought of Moody's statement, the past of our church appeals to us with a power which cannot be gainsaid. The appeal comes urgent with the memories of an Eliot and the Brainerds, of a Mills and a Swift, and a Lowrie. It is earnest with the labors of courageous men and heroic women, with the trials of the saints and the blood of martyrs the world around. Above all it is eloquent with the potency of his death, resurrection and triumphant life, who spake the saying, "I, if I be lifted up . . . will draw all men unto myself." Let us respond to that appeal as one man. Let us bring to bear upon the church of our affection the obligations which bind her to labor yet more earnestly in the future for the salvation of a lost world. Let us send out from this convention influences which shall stimulate not only our own but all other Christian churches to yet fuller realizations of their unity in Christ, so that becoming one even as Christ and the Father are one, the world shall be led to believe in Jesus as its Saviour and Lord. The past and the present unite in this one appeal, "The world for Jesus Christ."

XIII

THE PART WHICH THE PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTH) HAS HAD IN MISSIONS

BY PROF. J. R. HOWERTON, D.D., OF LEXINGTON, VA., MODERATOR

It has warmed my heart very much to be given this opportunity to speak to an audience of the North and to enjoy the extreme cordiality of your greeting to me, which I recognize as representing your feeling towards my church. I can speak not only for myself, but for every member of that church in returning to you that warm fraternal regard.

I will make no apology for telling you of what the Presbyterian men, in the section from which I come, have done in the past, because I am not speaking in the spirit of vainglory but as a means of stimulating those of my own church to greater efforts in days to come and to stir others to emulation.

As Dr. Roberts said that he had confined himself in what he had to say to the history of the American Presbyterian Church, so he has spoken in large part for us, because we claim all the history that is a part of our common inheritance. It will be unnecessary for me to speak of what has been done by our church prior to its separate existence, but even in that previous history I want to call your attention to the fact that up to the separation of the churches, North and South, fully fifty men and women had gone forth from the Presbyterian Church in the Southern States to foreign lands. They hailed from Virginia, the Carolinas, Georgia, Alabama and Kentucky, and we find them in Africa, China, Greece, India, Indian Territory, Japan, British Samoa, Turkey and South America. This list included the names of at least a dozen who would do honor to the roll of the church of any age, and considering the missionary situation at that time, it is a list to which I point with pride.

By beginning her history under circumstances of the greatest triumph, it would not have been a wonder if it had been years before we had been able to develop our missionary work,

but at the very first Assembly, held at Augusta, Ga., December 6th, 1861, it was solemnly declared that the General Assembly desired to inscribe on her church's banner the headship of her Lord, "Go ye into all the world, and preach the gospel to the whole creation," regarding this as the great aim of her organization.

In that same deliverance she said that she "regarded this not only as the great aim of her organization, but obedience to it as the indispensable condition of our Lord's promised presence, and as that one great comprehensive object, the proper conception of the whole vast magnitude and grandeur, is the one thing which, in connection with the love of Christ, can be sufficient to arouse our energies and develop our resources." Nobly has she kept that banner aloft, and nobly has she followed in the path of the first five years of her existence in her foreign missionary work.

From July 1st to December 1st, during the first year of her organization, over $11,000 was contributed by the church in the South for the support of foreign and home missionary work, and of this sum more than $2,000 was remitted to the southern missionaries in foreign lands. As you will remember, at that time we were in the throes of war, and our people were impoverished, and the sum given in those six months represented more of a sacrifice and more of a love for Christ than the more than $250,000 which she is now sending for the support of foreign missions, and as much, at least, as the millions which you are sending into the foreign field.

Even as early as '66 we began our mission in China. It was not until 1893 that we sent two men into the African field, two young men, one white and the other colored, whom we appointed to go forth into the Congo Free State. The names of these young men were Lapsly and Sheppard. They went forth into a region that had never been explored by any white man or colored man. Sheppard was left alone broken-hearted at his comrade's death, but determined alone and single-handed to continue that work and carry it out, and he pressed on, and by the providence of God he was permitted to finish his work and was honored upon his return in being made a Fellow of the Royal Geographical Society of Great Britain for the intelligent account

he gave of this country in Africa and of how he established a mission there. The story of how he escaped again and again with his life from poison and from the assassin's knife and penetrated into the jungle, is interesting. With simple modesty he told his story through our South-land, speaking of it as if it were something for which he deserved no praise whatever. Now, after a period of fourteen years, there are seven thousand communicants out there in the very heart of Africa. About our work in Korea and our work in Cuba I have not time to speak. I have given you this brief review in order to show you that we stand and have stood from the very beginning upon the same platform with you and that we have the same inheritance and the same purposes. But, brethren, it is not merely for the purpose of stimulating to work by the pride we have in our church, or zeal for future mission work, but for quite another purpose that I have called your attention to these things. It is not by pride of ancestry or pride of church that we can be aroused to this great work; there is a deeper lesson here. Do you remember that when Israel was encamped on the eastern side of Jordan preparing for that crossing into the Promised Land that the tribes of Reuben and Gad came to Moses and said, "This land is good land and is good for thy cattle and thy servants; let us settle here and possess this land and not cross over the Jordan." Moses indignantly answered, "Shall your brethren go to the war, and shall ye sit here?" My friends, then and there was taught the lesson of the unity of this great cause and the unity of the church. "No," said the leaders of these tribes, "you have misunderstood us. We will leave our wives and children here, but we will go before our brethren, and we will not return to enjoy our inheritance until every man shall have possessed his inheritance in the Promised Land." Now, my friends, does not the same principle apply to-day? Here we are on the east side of Jordan, in the land that is already conquered. Who conquered it? The whole church of Jesus Christ; not you or I. What right, then, have we to sit down in the quiet and peaceful enjoyment of the fruit of Christian civilization and dwell in a Christian land so long as the whole Israel of God is not possessed of its inheritance? Was there not a St. Patrick, a Columbus, a Calvin, a Knox, a Wesley, a Whitfield, a Davis, an Alexander

and a Miller who have made this land for us what it is now? And have we a right to sit down and enjoy the fruits not only of the Presbyterian missions and what they have done in the past, but of what Christian men of all ages of the past have done, unless we bear our part in conquering the whole world for Christ? We have no right to enjoy the privileges of these magnificently endowed institutions and the education which they give, unless we are bearing our part toward putting the same institutions into China and Japan and all over the world. We have no right to enjoy the healing influences of our hospitals, we have no right to enjoy any of these things, unless we are willing to put these things all over the world in the name of Jesus Christ our Lord.

Now, brethren, I have heard sermons on that text and read them, but never heard it as a missionary sermon, and I say that it is one of the grandest texts for missionary sermons in God's Word. If you will not go out and fight with your brethren, the land remains in the possession of a heathen nation, and they will return and drive you out; thus "your sin will find you out." Years and years ago our missionaries pointed out this danger and it was regarded as a dream, but now our politicians and our statesmen are talking about "the yellow peril;" it is, as that sainted man has said, "a golden opportunity," but if you do not take advantage of this opportunity, the yellow peril will be not merely a nightmare but an awful reality. There lies sleeping China; do not disturb her slumber, lest she awake to realize the awful power of her four hundred millions. If she awakens in any other way than through the gospel of Jesus Christ, that great tide of heathendom will come rolling back over the portion of the Kingdom that has already been conquered for Christ by the work of the missionaries.

This is the work not of any particular church or of any few in the church, but of the whole church of Jesus Christ. The whole church must work for the evangelization of the whole world. All the forces in the church, preachers and laymen, men and women, are all to work together, until the whole world shall have been conquered for Christ and the prayer answered in this present world, "Thy kingdom come, Thy will be done in earth as it is in heaven."

The Present Response of the Church

"Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone."

XIV

THE RESPONSE WHICH MEN IN OTHER BRANCHES OF THE CHURCH ARE MAKING TO THE CALL

I. In the Methodist Episcopal Church (North)

REV. HOMER C. STUNTZ, D. D., NEW YORK

The Methodist Episcopal Church has responded in some little measure to the tremendous uplift of spiritual power, the rising of the tides of the Spirit of God, in all the churches, and we, too, have attempted something in the way of aggressive missionary work in the churches here at home. Between the years 1890 and 1900, there was a decrease in our annual missionary income. The last year of that decrease was a year long to be remembered by everyone that had to do with our missionary activity. I was then a missionary of our church in India, and during that period I shall never forget the news we heard that we must submit to a cut of eight per cent. When we cut down until one man staggered under the burden that ought to have been distributed on the shoulders of five, the pressure was very severe. When our General Missionary Committee, which is our Committee of Distribution, met in Pittsburgh in the autumn of 1901, even a further decrease was feared. But at that juncture a forward movement was, after much prayer, inaugurated for the cultivation of missions in the home church. A committee was appointed to investigate the situation, and the result was the organizing of what is called the Open Door Emergency Committee, (in the formation and promotion of which, I rejoice to say, our own honored Bishop Foss, who is on this platform, had a very, very large share.)

That Open Door Emergency Committee put five field secretaries to work. I am one of the five, having been recalled from the Philippine Islands for this service; I call attention to the fact so as to show that no expense or effort was spared to get such adjustment as was believed to be best for the cause. This Open Door Emergency Committee began to flood the church with literature to an extent never before attempted in our missionary history since we were organized in 1819. A series of conven-

tions was held, the greatest convention of all such conventions up to that time being held in the city of Cleveland, in October, 1902. I have no doubt that your great convention in Omaha last year and that this splendid gathering in which you are participating will reach a higher level of spiritual power, and I pray to God that it may, but up until that hour I never saw in a service of twenty-one years of missionary work in our church such zeal and such unmistakable expressions of the presence and mighty power of the Holy Ghost. We seemed to be brooded over by the very Spirit of Pentecost; $300,000 were laid upon the altar of the church for work in foreign fields within forty minutes from the time the call was first made—one man laying down $100,000. Since that time about thirty-five main conventions and not less than one hundred and seventy-five district conventions have been held in more than thirty states and territories, with an aggregate of about 150,000 registered delegates. As a net result of this grand work we have had a marvelous response from the churches.

There has been a total increase in our receipts for missions (foreign and home) within six years of $1,187,351. This has not been achieved without an increase of our agency, the number of our field secretaries having been doubled from four to eight. We have, likewise, largely increased our expenditure for literature. *World-Wide Missions,* an illustrated monthly paper of sixteen pages, posted free to everyone contributing as much as one dollar to the missionary work of the church (not more than one sent free to the same home), has reached a circulation of over 400,000 a month.

I pray that we may so stand shoulder to shoulder in our missionary work that we may mutually hasten the coming of that day when Jesus Christ shall be in very fact "Lord of all."

II. In the Baptist Church

S. W. WOODWARD, WASHINGTON, D. C.

It is a great pleasure to bring the greetings of the Baptist denomination to this body of Presbyterian clergymen and laymen, particularly as I had the privilege of personally seeing something of the union of the Baptist and Presbyterian forces in mission work in the Far East a few months ago. When the proposal was

made last year that one hundred laymen should go to the Far East at their own expense, to investigate foreign missions at first hand, it so happened that the speaker was among the not less than sixteen Baptist laymen who were included in the first fifty. These men, the most of them, have now returned and are spreading the information about our missions. Our southern brethren are, perhaps, foremost. Early last spring they organized in convention in the city of Richmond, Va., and there decided that as southern Baptists and Christians, they ought to raise their contributions for foreign missions over the guarantee of $375,000 to $750,000 per annum. That course has been practically approved by all of our denomination throughout the southern states, and they are taking active steps to carry it out. Our Baptist laymen in the North have also organized, first, by a representative committee meeting in my city of Washington, later another one here in Philadelphia, with another to be held in the near future in the city of Chicago. So we hope to do earnest and continuous work here at home to make possible the more vigorous prosecution of the work on the field abroad.

Shall I bring to you an incident of my trip in Korea, that wonderful country, speaking from a missionary point of view, where about twenty years ago, if my memory serves me correctly, there were no Christians, and to-day they number many, many thousands. We visited Korea for the sole purpose of attending the great prayer meetings in the city of Pyeng Yang. We were taken in charge, upon our arrival there, by Dr. Baird, the principal of the boys' school, and with him we visited the Central Presbyterian church there on Wednesday evening, where no less than 1,800 people were assembled at prayer meeting, sitting Asiatic fashion, cross-legged, on the mat-covered floor. After addresses by two or three Americans who were on the platform, in the party and traveling through the country, the meeting was thrown open for prayer by the native Christians, the meeting continuing until after 10 o'clock. A young Korean, about twenty years of age, who had been leading the singing and playing the cornet, rose to offer prayer. As he prayed his voice trembled and his breast heaved with unutterable emotion, and as he continued in prayer, I said to Dr. Baird, "What in the world can this man be praying about that agitates him so much and so completely overcomes him?"

In a whisper Dr. Baird told me this, "He is praying that the blessings of heaven and the salvation of God, which have come to the Korean people, may be carried to the other nations of Asia who now know not God."

Gentlemen, it was a wonderful statement. Here was a young man, hardly two years out of the heathen faith, under conditions entirely different from our surroundings here, praying as though his heart would break, that the gospel should be received and carried to the other peoples.

III. In the Lutheran Church

WILLIAM C. STOEVER, ESQ., PHILADELPHIA

Born of a godly mother whose training was in the Westminster Catechism, I suppose I could be called a blood-relation of this assembly. Married to a wife who was always a Presbyterian until she came into our fold, and whose father was for fifty years an elder in the Presbyterian Church, during which time he never missed a communion season, I suppose I might be called a son-in-law. But I am to speak of the Polyglot Church—the church of many languages and unfortunately of many divisions. There are three general bodies of English-speaking Lutherans in this country. The United Synod of the South, which comprises almost all the Lutheran congregations south of Mason and Dixon's line, is a body noted for its missionary spirit, and when it starts out to do anything in that line it does it with its might. Recently one hundred of the leading men of that body met in Columbia, S. C., and, believing that they had not done enough, decided that they must go forward and do greater things along educational and missionary lines. The General Council in the North and in the Northwest, has organized a forward movement along church extension lines, and the General Secretary of that body, with his assistants, is working upon the principle of putting the laymen forward. The General Synod, the oldest of the three bodies, at its convention at Sunbury, Pa., in May last, was aroused by the Laymen's Movement and allowed an hour in the sessions of that body in which laymen could express themselves upon the needs of the church, and the necessity of doing something to raise money sufficient to advance and increase the activities of the church and to increase the meager salaries of our

ministers. The Synod decided that the time had come to make more use of the laymen. Accordingly a general chairman was elected by that body, who was to select a representative from each district Synod, and that committee is hard at work on systematic benevolence, pushing the principle of securing individual, systematic and proportionate contributions something from everybody every week, according to God's blessing. It is seeking to lift from the shoulders of the ministers those terrible financial burdens, so they can cease to be collecting agents. Furthermore, our purpose is to stir up the men of the church generally. The movement is now on. It is too early to report the result, but I have no doubt that there will be shown a very large increase in giving towards all phases of the work of the church.

Our young people were organized some time ago, and are giving liberally. Our women have been at it, and they have shamed the men, until now the latter think it is time to show themselves.

We are increasing our work in foreign countries. Recently a new missionary was sent to Japan; three or four have lately been sent by the General Council to India, and within eleven months eight have been sent to the same country by the General Synod. It is a great encouragement to get the inspiration of such a body as this.

IV. In the United Presbyterian Church

REV. CHARLES R. WATSON, D. D., PHILADELPHIA

I am sure that we do not feel far removed in the greater sympathy that is always extended in the Presbyterian Church towards us. I presume the reason I am here to represent our church at this meeting is because I may trace in some way my ancestry to Scotch origin. You have, perhaps, heard the story of the difference between an Englishman, an Irishman and a Scotchman in their ways of leaving a railway car. The car stops and the Englishman immediately rises and passes out; the Irishman rises and looks about to see if he has forgotten anything, then he goes out; but the Scotchman, when he gets up, looks about to see if *anybody else* has left anything. I am here to speak of the man behind the gun in our church. It seems to be conceded

generally that the gun is the preacher. He may be a little gun, or a big gun; he may be loaded with cannon shot or shrapnel, or he may be a blank cartridge. He may be a muzzle-loader, or a breech-loader, but he is the gun, and the man behind the gun is the layman. What do the laymen do? I think if our conferences are to be made complete, there ought to be a resolution passed that another conference be held to deal with this important subject, of *the women behind the men behind the gun.* Because of the devoted work which these women in the dark ages of missions did in prayer, in service and in study, I am sure we are all willing here to-day to pass a vote of thanks to those missionaries whose sons to-day are in this and similar conventions.

Now to the question, what are our laymen doing for the missionary cause? First of all, in answering that question, I will say that our laymen are giving our church a somewhat adequate conception of the missionary enterprise. An altogether new condition has come about, not only in the United Presbyterian Church, but in almost every other branch of the church in this country. If you had asked the question ten years ago, "What is the responsibility of the church in matters of foreign missions, what are you trying to do, how many people have you reached, what officers and what forces are required in order to reach them, what are you doing or what are you expecting to be done?" no one but a missionary or a preacher, or occasionally, a layman could have answered these questions. But that is by no means the case to-day. In our church it was a layman, chiefly, who loyally led the missionaries in India some seven years ago to definitely assume their full responsibility in that great country. Inspired by lay leadership, they said, "We are responsible for this land, for these millions of people that must be reached with the gospel of Jesus Christ." Thus the laymen have given and are giving the church an adequate realization of the magnitude of the task that is set before us in missions. They are, likewise, giving our church business methods in dealing with the problems. Are the forces adequate for doing the work that is necessary? Have we the necessary agencies in the field that will enable us to succeed? This is the thought that comes to us out of the business world. Here is the city of Pittsburgh to be connected with the town of Upper Monongahela by a tunnel that is to be built, costing a mil-

lion dollars; it is done. A great railroad wants to come into the same city, and it requires an expense of seventy millions of dollars; but the railroad comes in. Thus out of the thought of actually doing great things our business men, our laymen, have come to us with the message, "Let us put into the field a force that is sufficient." Then, finally, our laymen have come to the front and advanced our contributions not twenty-five per cent, but sixty-two per cent in the second half of the last decade. I lay it down, as a tribute to our men's movement, that we are making these advances. A few years ago I was in Egypt, in one of our mission fields. I stood there looking upon a great structure covering thirteen acres of ground, containing two million three hundred thousand stones, and it took a hundred thousand men some thirty years to build that structure. I passed from that country to India, where also we are laboring, and I stood there and looked upon one of the most beautiful buildings in the world that cost ten millions of dollars in their money, and some seventeen years of labor was expended in erecting that wondrous structure. But as I stood there and looked upon those buildings, I thought of another structure; it is the structure that our church is building, with a magnificent arch, one foundation of it laid in Egypt and the other end of that arch in India, an arch of Christian triumph for our Lord Jesus Christ, and by the strength and the prayer and the liberality of our men and of our women, by the grace of God this shall be built to the glory of Jesus Christ.

V. In the Congregational Church

JOHN B. SLEMAN, JR., WASHINGTON, D. C.

I bring you greetings this afternoon from the Congregational Church of the United States. For many years our church, in common with all the churches, has faced increasing demands upon its foreign missionary funds with an income that was stationary and in some cases falling. It became apparent to us a number of years ago that something must be done, if we were to meet with any success the great demands that were coming to our board.

At the meeting of the American Board in Cleveland, Ohio, last October, the board voted, after careful discussion, that it was responsible to provide for the evangelization of seventy-five

millions of non-Christian people as the share of the Congregational Church in North America. It placed upon the men of the church the responsibility of providing the means by which this is to be done. I am glad to say to you this afternoon that the men of our denomination are responding to this call on the part of the board. In the autumn there was held in Chicago a conference of the laymen of all the middle western States that has borne fruit in a magnificent propaganda that is reaching out for all the men's organizations and the members of the church wherever there is an organization to interest them in the promotion of this foreign mission work. In Boston this month there will be held a similar meeting, and in New York a little later the churches of that vicinity will be called together. So we are hoping that through these means our denomination will take its place with the others in the interesting of men in missions unto the end that our duty may be fulfilled.

There has been in this past year, since the Presbyterian Men's Missionary Convention at Omaha, in February, 1907, much encouragement and great inspiration as a result. I had the privilege of speaking before twelve hundred missionaries in China, and I told them of the convention at Omaha and had printed copies of the resolution which the men of the Presbyterian Church adopted at Omaha, and presenteed each of them with a copy of them. I never saw anything that seemed so encouraging or so inspiring to them as the news of the action which your men took at the Omaha convention. Those ideals have been criticised. It has been said that such a high plane of giving as has been set will take years before the church can reach it. We have gone on for years without an adequate statement of what our missionary responsibility is. I believe the greatest thing that has come into the missionary activity of the past two years has been the statement—the definite statement—of what our respective responsibility as churches is for the evangelization of the whole world. Definite in figures, describing the number of men needed in such a way that the men of the church can grasp it and enable them thus to lend their efforts in bringing what is desired to pass.

VI. In the Protestant Episcopal Church

SILAS MCBEE, EDITOR OF "THE CHURCHMAN," NEW YORK

When the call to come to this convention reached me, I was down on a rice plantation in South Carolina, with the Bishop of South Carolina, shooting at birds and missing them. I have traveled all the way back here and will lose a week's vacation for the privilege of being here, but it is entirely worth it to hear my United Presbyterian friend's Scotch story, alone.

Now I want to give you, in just a word, the most graphic description of our situation as a missionary church. It is graphic; a very shrewd Japanese, when he heard of our great Ter-centenary thank offering, asked what it was and what it meant. He was told that the men were going to make an offering of thanksgiving for three hundred years of our life in this country as a church. Then he learned that the Women's Auxiliary was accustomed to make their offerings every third year, at the triennial convention, and that the Sunday School offering was given every year. Then this Japanese said, "Oh, yes, I see your plan: the children give every year, the women every three years and the men every three hundred years!"

In the situation to which we have now come there is something splendidly hopeful for the missions of the world, and under the inspiration of our recent General Convention, please God, our men are getting together as they never got together before. Our great missionary bishop from China, who has been there since a young man, told me that he had never heard before of our House of Bishops taking such an interest in foreign missions. He said that he has never known our Episcopate so aroused on the missionary question as it is now, and he felt much strengthened by the way in which they (the House of Bishops) took up and dealt with foreign missions.

Our mission work marks an epoch in our history. I fear our figures are insignificant as compared with the great missionary work you have been doing, but whereas a little while ago we gave a few hundred thousand dollars, we are beyond the million mark now, and whereas we got a missionary here and there, it is difficult now for the board to take care of those who volunteer to go to the mission fields. I see more bishops in my office than any

other man in our church; they come in to discuss various subjects, but if any bishop is not a missionary enthusiast, he feels it necessary to account for not doing something beyond the borders of his own field. Nine years ago I asked that our work be quadrupled. We have a business organization and an intelligent coöperation in our missionary districts now covering the whole of the United States. Instead of one missionary conference a year we have seven, attended by the best talent, and our bishops are called upon to instruct and inspire every section of our church. It is an easy thing to-day to get an audience for missions in our churches. I speak not in any spirit except of gratitude to Almighty God that the light of Jesus Christ is burning everywhere brighter in our church, and that in accordance as that light increases in power, our love for every Christian increases. I should not venture to take your time to-day merely to report that we are alive to missionary activity.

XV

THE RESPONSE WHICH THE PRESBYTERIAN CHURCH IS MAKING TO THE CALL, AS INTERPRETED BY MEN WHO HAVE RECENTLY VISITED THE FIELD

I. Converted on the Foreign Field

EDWARD B. STURGES, SCRANTON, PA.

This is one of the first Presbyterian missionary meetings I have ever attended in which the ladies were in the minority. Brethren, you have possibly noticed on the programme that my name is without any suffixes or prefixes. I am neither a Reverend, nor a D. D., nor an LL. D., but simply a plain business man —a layman. But there is one "D" to which I lay claim and that is "F. M. D."—Foreign Missionary Devotee. This being a foreign missionary convention, I ask you to confer that degree upon everyone present. I hope and I pray that the "D" may become "D. D.": "Decidedly Devoted." It has been my privilege to visit foreign mission fields, not as these missionaries whom we have listened to this morning, and whom above all men I honor, but it has been my privilege as a visitor to these foreign countries to see something of our foreign missions. I have been twice in Japan with an interval of ten years between the visits. I have had a little glimpse of Korea and I have twice been on the borders of China. In 1893 I visited that great empire of India, when I had but comparatively little interest in missions; later I visited India a second time, when I had comparatively little interest in anything else. I am happy to say that I had the privilege of traveling between five and six thousand miles in that great country in ten months in which I had no other object in view than that of visiting mission stations. I have had the privilege of seeing thousands of orphan children who were being supported by our great church. I would like to have time to tell more than I can in ten minutes. It would take a long time to tell you all that is in my heart. The moderator knows where my coat tails are and as soon as he cannot stand any more he knows how to get me down. I am a little deaf and do not always hear the buz-

zers. Briefly, however, I want to say that I have seen many an oasis in the heathen desert. There I have seen men whose faces, whose lives, have been transformed by this same gospel. I have seen men whose countenances were illuminated by that light that shines from one who has received the gospel of Jesus Christ, whereas formerly he had been marked with the colors of idolatry. I have seen mouths taking of the Bread of life which had been accustomed, I was told, to partake of the cannibal feast. It would fill all of my time to simply refer to these things, but one thing I must speak of: I was converted in Japan. If anybody ever was converted there, I was. My new birth as a friend of missions was in Japan. I had always been interested in missions in a way and had always given to missions, as I thought pretty liberally; but one day, about fifteen years ago when I was in the old capitol of Japan, Tokio, I was buying some of those old embroideries in what was then the best store of the city. In those days all the old things were not counterfeit; they had been taken from old temples and elsewhere. A young man waited on me, a young Japanese salesman. This young man, a handsome young fellow, had the largest stock and the best store in this place. When I was in there one day, he told me that he was a Christian. "Do you keep open on Sunday—you don't, do you?" He looked a little abashed and then said, "Yes, I do. I have done so for two years. When I first became a Christian I stopped it and kept the store closed on Sunday and for two or three years I never opened the store on Sunday, but so many English and German and American tourists came to my store and asked whether I would not open on Sunday and said they would not deal with me if I did not, that I at length concluded to open."

Now comes what converted me: he turned to me with an anxious, inquiring, handsome face—one of the handsomest Japanese faces I ever saw and said, "Are there many Christians in America?" What a question that is for us! I have never been able to answer it to this day. I am coming nearer to an answer to-day than I have for a long time, but I will know more about it when you get home. I am going right back home now to begin talking about the foreign field as I would talk about a field of battle. The place where all these questions are to be settled is right in this homeland. Will China, Japan, India and all those

eastern nations ever become Christians? I can tell you that, if you will answer me one question, Will the United States in a very brief time become Christian? By that I do not mean the non-believers; I do not mean by that the people who do not go into our churches. I mean the men, and not the women, but I mean the men who attend church services with reasonable regularity, who are on the church rolls, who support the clergyman to a greater or less extent—generally less—the men who will sing along through all the music and then will fumble down in their pockets when the collection plate comes around and drop in the smallest coin they can find, or if they happen to be millionaires, will fumble for the smallest bill. Remember, I am not speaking of everybody. I am speaking of the average church member of to-day. And right here is the trouble with foreign missions. There are so many who believe in "the widow's mite" and also in the widower's mite. I want to say to you, Mr. Minister, in many cases the fault is your own, just as much as it is the fault of the layman. They say, our wants at home are so great, our church is so weak and there is so much to do at home that we cannot do anything for the foreign field. You are mistaken, Mr. Minister, or Mr. D. D., whichever you are. Did you ever see a light-house that threw its light out miles across the sea that didn't give a clearer light right near by, right at home, than it did away off? No matter how weak you are, no matter how much the demands are in your church; it is like the lighthouse. Have you ever had a stove that would not get warm? The way to get it warm is to put fire into it. That is what a stove is for. If you have a church that does not get warm, put fire into it; that is what the church is for. There is no place in this life, in my judgment, for a church that is simply a religious club with a lecture or two given on Sunday, a place where you get good preaching and not much else. You want fire, fire, the fire of the love of God and the love of man. I don't know of any better kindling wood for such a fire than mission work, both home and foreign. There is no better.

I can never forget, as they tell us, that at every second or third tick of the watch a human being is falling away into eternity without the slightest knowledge of the salvation through our Lord Jesus Christ. Whose fault is it? Ever since the coming of Christ

this offer has been held out to us to deliver it and tell the good news and we keep our hands in our pockets and we confine our efforts to our work at home. Gentlemen, we do not half appreciate the privilege we have in testifying for Christ and I want to say that if we don't do that, I want to bring home to you that you are missing a privilege—the grandest privilege you have. It is a privilege for the poor man. Don't let any church, any minister any man feel excluded from having a part in this thing because unable to give thousands of dollars; a nickel, or even a penny and a little hearty prayer behind it is better than any dollar ever given without prayer. Every man should do something towards it. It is a great privilege.

There is no better way to do Christian work than through missions. In our church we were taking up the annual collection for foreign missions. Then our minister came into a new birth on this subject of missions and he pays more attention to it than he ever did before. Some months ago we started a new plan of giving and we abandoned the annual collection. You might just as well think of eating once a year. We told the people we were to give for this purpose every week. The result? The first year we took in nearly four times as much as we had ever gathered from the annual collection, and we are increasing right along.

II. Two Deficiencies Noted

RICHARD C. MORSE, NEW YORK

The response, reduced to its briefest statistical terms might be as follows: 15,000 missionaries already planted on the foreign mission field, who have associated with themselves 92,000 native helpers. These 100,000 Christian workers are located at 32,000 stations. As the result of their labors churches have been organized with one million and a half communicants and with one million adherents who are not yet church members. How rapid is the present growth of this body of native Christians? One seventh of the communicants were added during the year 1907, or 14 per cent of the total added within a twelve-month! This work of the Protestant churches is costing annually over twenty millions of dollars—the money coming chiefly from the United States and Great Britain. Enough has been accomplished to demonstrate that much more can and ought to be done.

It has been my privilege in two journeys around the world to visit fifty cities in India, Ceylon, the Philippines, China, Japan, Korea and Manchuria. Everywhere I have found the missionary faithfully at work. Too often I found him overworked. The deficiency thus created in the missionary force and the consequent subtraction from its efficiency, create a very depressing impression upon the mind of any friendly observer of the field. Great are the encouragements, the enthusiasms and the inspirations which visiting friends of foreign missions find upon close observation; and I have alluded to this great deficiency only because I address those who have it in their power to remedy it and, hence, are responsible for its continued existence. The fault lies not primarily with the administration of the work but chiefly with the men of the laity and clergy at home who fail to supply the men and money needed. We are asking secretaries and missionaries to make bricks without straw. An addition of at least 20 per cent to the working missionary force would seem to be necessary to make up for the deficiency in men, and I am speaking to those in the Presbyterian Church who could, by increasing the resources of our board, materially help to make up this deficiency. Satisfactorily to accomplish this result, 20 per cent must likewise be added to the income of the board.

Another deficiency especially conspicuous in our Presbyterian missions seemed to be a lack of equipment; in particular instances this deficiency of equipment was very distressing. In many Presbyterian missions our equipment contrasted sadly with the equipment secured and furnished by missions of other denominations not so strong and responsible as ours. Good and faithful workers crippled by inadequate equipment present a painful spectacle! Among many of the native Christians and workers I found that this spectacle excited commiseration and a sincere pity for an occidental church so poverty stricken beyond the lot of its sister churches!

Missionary workers on the field deserve better treatment from us for many good reasons. One of these we find in the noble and beautiful spirit of unity which is increasingly manifested by and among these fellow-workers from all the churches. Such a spirit was conspicuously manifested in the China Centenary Conference at Shanghai. Five hundred of the four thousand mission-

aries at work in China were there. During sessions lasting ten days the whole range of missionary work—evangelistic, medical, philanthropic and educational, together with woman's work—was thoroughly discussed, including the central, supreme theme of the "Church of Christ in China." The discussion of the various phases of work was dealt with by resolutions which were voted in all cases by large majorities, but the discussion about the native church of China was more prolonged than any other, occupying the time allotted to it and part of the time assigned to other topics. But the final vote that the "Church of Christ in China" should be a unit, was passed unanimously by those five hundred representatives of fifty-seven different denominations. They virtually said, "So far as the differences that separate our churches of the Occident are concerned, they shall not vex the native church of China." The non-Christian of the twentieth century witnessing that discussion and the joy and unanimity with which decision in favor of union was reached, could not but have exclaimed with his brothers of the first and second centuries: "How these Christians love one another!" There are problems to be solved and tasks to be accomplished on the foreign field which can only be wrought out in the mighty power of this spirit of unity. The two great missionary achievements in Japan to which Mr. Mott referred yesterday, viz., the work in the Manchurian army and the Student Evangelistic Campaign last spring, throughout Japan, were possible only by interdenominational agency and effort. In the manifestation of this spirit and the performance of this work our fellow-laborers on the foreign field are our leaders and they richly deserve more liberal support. You are intelligently proposing an increased expenditure. Let us certainly and promptly carry out the resolution in this good year of our Lord, 1908.

III. An Educational Tour

W. HENRY GRANT, NEW YORK

Upon my return from a visit to the Far East a lady asked me the question, "What were your impressions of Japan?" and after I had given them in a sentence or two, she said, "And what were your impressions of China?" I told her if she had an afternoon to spare I would attempt to give her some of my

impressions of China; it could not be packed into a sentence or two.

The missionaries are centrifugal; we are centripetal. They are pushing out in all directions, and we are holding them back.

It would have taken a large encyclopedia to have told what I did not know about foreign missions when I started, and it would take a very small volume to tell what I know about them now. I imagined that the native converts in India could be numbered on the fingers of one hand, that India was a jungle or largely so; that China had one great river which you saw all the time; that Japan had one mountain. I thought, too, that the Presbyterian Church was doing it all. I have learned that there are other great societies at work. I am more ashamed of the Presbyterian Church than I am of any other church in the world, that it is not doing more.

My reason for making this tour was that I imagined the missionaries in isolated stations would be glad of a visit from one of their fellow-countrymen, especially one interested in their work; I found this very true. In July, 1889, I left Philadelphia for what proved to be a two and a half years' tour of the mission field, in the course of which time I visited some 230 stations, at a considerable number of which they had never had a visit from any member of the home church other than missionaries. It was quite a new thing to the laymen in the native churches to meet a layman from America. During this long tour I zigzagged through Asia and Russia, covering a distance of over 20,000 miles by land—3,000 in Japan by railroad and jinrikisha, an equal amount in China by houseboat, shenza, donkey, chair, wheelbarrow and on foot; 6,000 miles in India, mostly by rail; some thousands in Turkey and Persia, by camel, horseback, donkey and on foot. Had this journey been made one hundred years earlier, only one or two mission stations would have been found in the entire route, and almost nowhere could a group of Christians have been gathered who would have listened attentively to an ordinary address delivered through an interpreter.

During all this journey, excepting on two Sundays (one in the interior of Shan-tung, China, when I had as a guide a native cook who spoke no English, and the other in a Kurdish village,

locked in by snow in Eastern Turkey), I met with at least one group of Christians every Sunday. These Christians received me always in the most cordial way, being interested in what I had to say and taking me into their homes and sending good messages to America. Between Sundays generally I met with other groups of Christians and visited the mission schools, probably more than one a day, so that in all I must have visited quite one thousand schools. It is hard for us to realize that when the news of Dewey's victory flashed under the ocean to America it was almost as speedily known throughout the whole of Asia and Africa, in the missionary body and among their native friends.

This is the bright side of the picture, which shows what has been done and how all these lands have been entered by Christian missionaries. On the other side is the multitude of villages in Asia that have never heard of Christ, much less have had any systematic instruction in religious truth. According to the census of 1890, there were then 713,000 villages in India, and there were reckoned to be over 800,000 in China, and in the rest of Asia over half a million more. It is not supposable that more than 200,000 of these have been entered in any systematic way. In many of them the gospel may have been preached once or twice and a few tracts left, but that is as far as it has gone. In other words, it would appear that nine tenths of the work in these places remains to be provided for. Certainly not more than one fifth of the non-Christian world has yet been brought under the direct preaching of the gospel.

Another phase of this question is the pitiably poor economic condition of Asia. Fully one half of the people are living in a semi-starved condition or have a bare existence. The savings, if any, are counted in mills and cents, rather than in dollars. This is due to the lack of scientific knowledge, social efficiency, development of the mineral and agricultural resources, and of transportation. The root of the difficulty, however, is the low moral standard; oftentimes no standard at all. This is the principal source of danger to international relations, as well as of weakness within the state. Many of the leading officials candidly express their concern in this direction.

Many of the laymen in what we term the "native church"

are sturdy men, who have the respect of the community and are giving of their time and means to promote the Kingdom of Christ and the upbuilding of his church. They make good elders and deacons. The question as to whether or not these people can become Christian is fully answered when you meet them and see their transformed lives and their devotion to the work of the church. You can see it in their faces, and nothing is more touching than the response to the deepest and most spiritual message that we bring. This message does not touch the heathen. Their faces often show an entire lack of understanding of what you are talking about. I have known many of these Christians who used their business only as a means to enable them to preach without calling on their brethren or the Board of Foreign Missions for support. I could recite many such cases. A typical one of the stronger type was that of a boatman on the Han River, who was noted as a stalwart Chinaman, who carried freight up and down the river on his boat, and at night generally tied up at some market town where he could go ashore and lead the crowd in gambling and drinking. He was known all along the river. Fortunately, he broke his leg, and was taken to the London Mission Hospital, at Han-kan, where almost at once he came to see his life in its contrast to the ideals of the New Testament. He became a great Bible reader, and left the hospital a Christian. Stopping at his former resorts, he was questioned as to what had come over him. He boldly proclaimed the power of Jesus Christ. When he had returned to his native village in the interior and there endured persecution, many of his friends became Christians and compelled him to give up his business and remain among them as a teacher. He made frequent trips to Han-kau to be further instructed, and finally became a native pastor evangelizing a large district in Hu-peh. I met him at Dr. Griffith John's house. Dr. John told me he had never met anyone who knew the Scriptures better from cover to cover than this Chinaman. From being a leader in gambling and debauchery be became a man of power in the church. Many of our leading Christians have been men of quite different character, passing before their conversion as good men, seeking some way of life but finding none till they found it in Christ, with whom they are entirely satisfied.

Last March and April I spent six weeks at the Canton Christian College, of which I am a trustee. It was just at the beginning of the school year, and we had 103 new students. I noted carefully their appearance and conduct and apparent grasp when they came, and was present in their classes, at their drill, and saw them in their athletic games. It was quite wonderful to note the rapid transformation from the old to the new, and with what eagerness they threw themselves into every line of work. I never saw boys more eager to learn and to become what they conceived to be required of them in the twentieth century. They were quite as deeply interested in the religious teaching as in any other, and listened attentively to all I had to say. They are very largely from heathen families, only thirty-two old and new students being Christians. This term about forty-four out of one hundred and twenty students have expressed their desire to become Christians, though many are hindered.

In the great athletic track meet that was conducted by the Chinese Bureau of Education, where the college carried off the flag of victory, the students attributed it to the *morale* of their school, and said boldly that it was because it was a Christian school. One of them, on leaving, wrote back to the president that he intended to be a good soldier of Jesus Christ. The Student Christian Association is quite energetic in evangelizing the neighborhood.

The price of one battleship would endow all of the Christian colleges in China. Last spring I made a short excursion from Shanghai to an American Baptist Station called Hu-chan, on the Grand Canal. We arrived in the dark, and visited the little church building first. As soon as the pastor learned of our arrival his children ran around the neighborhood to advise various members, and soon there was a little group of Christians to greet us with smiling faces and a hearty handshake. Though differing in nation and denomination, we felt that we were fellow-members of one church of Jesus Christ. One of the changes that has come over China was exhibited at the time of the Shanghai Conference, when there was a large union meeting of the members of the native churches each Sunday in the auditorium of the town hall, attended by some 3,000 Chinese. The laymen present at that conference gave a reception to the mis-

sionaries and other representatives at the Astor Hotel. It was something never to be forgotten to have a thousand missionaries one after the other take you earnestly by the hand and express his or her appreciation of this demonstration of the good will of the laymen in the home church.

In visiting mission stations it is better to stay a long enough time in one station to become well acquainted with the work of the station. The problem of the missionary is largely the problem of the station. He is interested in the country as a whole, but he has to do his work in a small circle and in coöperation with a few colleagues and native workers. At the station you see chiefly the medical and educational work and special meetings. You also often find a good-sized church building where larger gatherings can be held, but the best way to know the work is to go on country tours with the missionaries and thus be brought into direct contact with the people in evangelistic meetings, at the roadside or in chapels, with the more advanced teaching to the groups of Christians in the villages and the larger central churches. An American layman, with ordinary capacity to speak through an interpreter, can be of real value to the native Christian community, while himself having the best possible opportunity for observation and subsequent testimony.

One of the changes that has come over the East is the attitude of the officials toward foreigners—missionaries especially. They are now quite cordial and free in receiving them and conversing on any subject, religious, moral or economic, that appears for the good of their country. New cities are being formed. When I first passed through Kobe, Japan, in 1890, there were said to be 40,000 inhabitants; in 1897, 150,000; to-day, 285,000. Shanghai and Tientsin have advanced almost at the same rate. Bombay is a modern city. All this means a great mix-up and change in population. The old is passing away and they must have something better.

IV. Glimpses of Missionary Character

REV. JOHN FOX, D. D., NEW YORK

It is difficult to describe our missions in the East. The best things are always indescribable. I shall not be expected to do

more than touch two or three outstanding aspects of the subject.

To begin with, I congratulate this body of men that they are represented at the front by such men as our missionaries—*men* who deserve the name, not weaklings, not sentimentalists, but strong, capable, resourceful men, on whom the Spirit of grace and wisdom rests. The women also who publish the Word, are a great host of elect ladies. Their patient endurance of toil and trial and often of agony ought to move every man who loves mother, or sister, or wife to do a man's part in diminishing their sorrows and increasing their joys. Especially may we congratulate ourselves on our leaders. Such men as the Ewings in India, Dunlap and Carrington in Siam, and the personnel of the Shanghai Conference in China, show that the ascension gifts of Christ to his church are still continued. Pastors, evangelists, teachers, apostolic leaders, are not wanting.

I sat at the Shanghai Conference between Dr. Hunter Corbett and Dr. Calvin Mateer. Dr. Gibson, an English Presbyterian, presided. Courtney Fenn and J. C. Garrett were clerks and about me were such men as Noyes of Canton, Fitch of Shanghai, Walter Lowrie of Pao-ting Fu and Dr. W. A. P. Martin of Peking, that bright particular star in the missionary firmament. And I was not ashamed of Presbyterianism.

We have seen some of these men here, but a real missionary is not at his best at home, when he is but a soldier in camp or on furlough. The battlefield is the place where he shines. The peculiar nature of their difficulties, taxing every physical, mental and spiritual resource, brings out the latent reserve of character.

One of the best known civilians in China, high in the "Imperial Customs," after thirty years of service, said to me that the missionaries in general stood distinctly first as a class in the foreign community. He did not refer to the Presbyterian missionaries exclusively, and I find it not easy to cut out Presbyterians from the composite picture of missionary character, for I was much in the company of Methodists, Congregationalists, Episcopalians and others, but I am sure that our own, to put it mildly, have no superiors. They have made often a deep impression on princes and potentates. I was presented to the four great princes of Siam: the Crown Prince, Prince Devawongse, Min-

ister of Foreign Affairs, the Royal High Priest, Prince Vajiranana, who is, as it were, the "Pope" of Siamese Buddhism, and Prince Damrong, probably the ablest Minister of State. These are all Buddhists, but they all spoke in terms of high appreciation of our Presbyterian missionaries. Mr. Carrington, the agent of the Bible Society and a member of the Presbyterian mission, was with me, together with Mr. Hamilton King, the American ambassador, who presented me. One of the princes said, "Do not send us fanatical or foolish men, but such men as Mr. Carrington here will always be welcome." Prince Damrong charged me with a brief personal message to be delivered to Christian people in America. I could find no more appropriate audience than this for what he said, namely that the missionaries were, as they always had been, very useful in Siam.

I have since had a personal letter from Prince Vajiranana, the Royal High Priest, thanking me for some Christian books which I sent him with his permission, and his interest is manifestly due to the influence of our Presbyterian missionaries. Thank God, men and brethren, for these men, bone of our bone, flesh of our flesh. Be ready to stand back of them, pray for them, give to them of your substance, your time, your enthusiasm, fight for them when necessary, against detraction and contempt, and above all seek to share the consecration which makes them what they are. They are not perfect and they are not all equally good, but they are worthy of double honor.

My second point is that we owe them a larger, a more sustained support. I am an advocate in the board of which I am a member, and would advocate here, generous dealing with all our missionaries, as to salaries, furloughs, reasonable liberty of action, and, above all, what is dearest to their hearts, the enlargement of their work. Here this convention has its great opportunity. We do not need any very great changes in outward organization so far as I can judge but we do need reenforcement at almost every point. How I wish I could have ten minutes to plead for that Siamese mission, struggling under the sultry heat and malaria of that tropical country with a load of discouragements. In Korea, God, after only twenty-four years, has been pleased to add to the church 12,500 communicants. In Siam, after sixty-eight years, we have only about 600 church

members. Yet the schools and the evangelizing and preaching is done with just as great faithfulness. We must help the Siamese missionaries by redoubled earnestness in prayers, and if possible by an increased force. Who will volunteer for Siam? We have the best men, or at least as good men, surely as any church, but we have not the best buildings always, not perhaps generally. In Peking for instance the Congregational compound is better than ours, and the Methodist much better; it is, I should say, perhaps, twice as good, without knowing what it cost. At Shanghai, there is great room for improvement at the Southgate Mission, and our "plant" at Canton should be much better. I saw no college that equaled the equipment of St. John's Protestant Episcopal College, just outside of Shanghai. Perhaps I should need to revise this judgment if I had made a more thorough inspection, but I think it is not far wrong.

Now I come to a point of greater importance still. Our missionaries are generous in spirit, catholic Presbyterians, as they ought to be. They know that Christianity is a broader word than any denominational surname. I find them everywhere foremost in advocating and practicing a generous policy toward Christians of every other family. The various "union" measures which are now on foot or shaping themselves naturally spring from this feeling, and I rejoice in this with all my heart, but I think that it is not without its dangers. I speak only for myself, not for the board of which I am a member, or for any other organization, when I utter a *caveat* against hasty and indiscriminate blending of Protestant denominations on the mission field. Some fusion makes confusion, and some union is divisive. I am not alone in this opinion. There is no abler and broader minded secretary than Dr. Wardlaw Thomson, of the London Missionary Society. He said in the town hall in Shanghai, "I have no sympathy with this attempt to unite all the denominations in China in one organic church. Even if in form it can be carried through, it would not remain." To illustrate: One estimable brother of the Baptist family of missionaries suggested to me in conversation a Union Theological Seminary between his denomination and our own. I asked him how he would teach the doctrine of immersion. "Oh!" he said, "teach it historically and let everybody take their choice." Still

worse, I was told in another place of a proposed fusion of Baptists and Presbyterians. "The Baptists might give up immersion," it was said, "and the Presbyterians infant baptism, and so they could get together." I love the Baptists, and know them to be nearer to us in thought than some others are. They seem to believe in "elect" infants, baptized or unbaptized, and I wish they would give up immersion. But I want full liberty for our Presbyterian missionaries to teach Chinese mothers and fathers what I learned when a child, in the Shorter Catechism, that "the infants of such as are members of the visible church are to be baptized."

But there are more serious questions than this. I heard the venerable Bishop Moule, of Shanghai, preaching on the Bible while the conference was in session, utter a solemn and tender warning against the rationalism which he evidently thought was impending over the Chinese church. As if to demonstrate its necessity, a brilliant young Englishman in one of the popular meetings of the conference boldly announced the higher critical programme as demanded by the situation in China. The latest number of the principal religious magazine in China intimates that this question must be faced. A missionary told me of the anxiety that he and others felt for this reason about one young missionary recently arrived, but he added, "He does not dare to tell it to the native pastors, for they would not tolerate him if he did." I cannot help wondering whether some of these pastors might not help us by coming out as missionaries to America. But if we were to send such missionaries to them, the time will come when they will have a following on the field. One of the most eminent of our own missionaries has more than once declared that in ten years there will be an independent Chinese church which would make its own creed and an unorthodox creed. Whether his judgment is sound or not, the probabilities are that we will soon have to meet in China what we have had and still have in Japan, a deluge of rationalism that may shake the new church to its foundations. Who will write or translate the theological text-books? The oriental consciousness must be taught the mind of Christ, rather than rationalistic sophistries disguised under Biblical phrases. I once heard a good lady innocently refer to the Parliament of Religions in Chicago as the

carnival of religions. May there be no such masquerade in China! If we would avoid it, we must be careful whom we send. I speak with a deep sense of personal responsibility when I say that we ought to send out only evangelical men who stand squarely for the whole Bible. May God make us faithful to our responsibilities, that we may give to the Orient the truth, the whole truth and nothing but the truth. The whole counsel of God is the only thing that will enable the Chinese, Japanese or Indian church to keep the faith once for all delivered to the saints. And our Presbyterian inheritance ought to enable us to give it to them.

V. Light Breaking in the East

DANIEL ROGERS NOYES, ST. PAUL, MINN.

My first impression on reaching Japan and China was the apparent hopelessness of the missionary effort, viewed from a merely human standpoint. I had to fall back at once on the assurance of "all power" and of the promised presence and the help which goes with it. I could then see the attempt to be the surest, the most certain of success, of any undertaken by man. Why is it a good investment? Why should business men visit the field and investigate it? As I went on, rays of light shone in and made the outlook much clearer.

In the solidarity of the Chinese people I saw hope, for when the mass moves, may it not move all together? As yet young China desires western education and civilization for their material benefits. Not yet for Christ.

Lian Tuen Yen, China's newest light, gives as his motto for China: "Education and Railroads." To my mind Christian education *in its higher forms,* and a strong, well-instructed and properly paid native ministry, is our hope! The graduates from our best schools, colleges and seminaries, both in China and Japan, are in demand as post office and custom clerks, in the professions, and as teachers, even in the Government schools, and as pastors in native churches. How great this influence for good! Of native pastors I often asked, "Who aided you most in sustaining your work?" "Our Christian business men," was the reply. A missionary long in China said to me, "I would almost be willing to leave my present work as a missionary if I could be a teacher in a Government school here." A lady

long resident in Japan said, "If only we could have one adequately equipped Christian school for girls, to attract the higher classes, it would be worth everything to us." However this may be, we need better equipped schools to reach the upper and upper middle classes, both in China and Japan. Our schools must advance or soon be hopelessly surpassed by the Government schools. One of the best missionary teachers in Japan said to me, "I expect soon to see our lower grade schools overcome by and merged into Government schools. Our better and higher schools alone can survive." Our efforts should be mainly for these. President Roosevelt, it is reported, will ask China, when half the indemnity is remitted, to use the money (in part at least) to send Chinese students to this country, and has already suggested that our higher schools and colleges be well prepared for this coming. Where well-attested devotion and talent are shown, we should aid brilliant young Japanese and Chinese students to come to this country, for their best possible development. One such man, on his return, can influence more of his countrymen than a dozen men less thoroughly equipped.

We ought to make our schools and churches more convenient and attractive, not expensive, but simply attractive. We cannot compete with Buddhist temples in gorgeousness, but we can make our meeting places more attractive, without great cost.

Our printing presses and the public press are doing for Christianity a work very powerful in its influence for good to-day, and thus beginning its larger work. Thus indirectly, by hospitals, by presses, and by railroads, unmeasurable good is being done, almost as great as by direct church, school and Bible teachers' work of evangelization.

The Central Missionary Conference at Shanghai had only foreign missionaries and delegates as members, no native ones. It will, I think, be the last of its kind in China. I have never met a finer body of men and women than gathered there, men and women who had risked and are risking their lives in their work. There was not a word of danger or of fear. But go to their homes in their mission compounds, and note the mottos on the walls there: "God is our refuge and strength, a very present help in trouble." "My trust is in the Lord." Think how much these assurances mean to them.

When our Laymen's Movement was made known to these missionaries, and what we hoped for from it, they received it in simple faith. Financial difficulties were to be removed, obstacles overcome, hopes realized. "Thank God, all the work is to be revised and strengthened, a new era to dawn upon missions." We, of course, cautioned them not to expect too much, but hope was triumphantly expectant. Can we disappoint it wholly? I think not.

VI. Lessons Learned on the Foreign Field

REV. JOSEPH H. ODELL, D. D., SCRANTON, PA.

In some ways my visits to the foreign mission field have made me pessimistic. A pessimist has been described as "one who, having the choice of two evils, takes both;" and whether I think of the mass of unevangelized heathen who are the wards of our church, or the unused, unconsecrated resources of Presbyterians at home, I am oppressed with a sadness which I cannot shake off.

The first thing I learned when in touch with heathendom was that we ministers have been gratuitously supplied, through our theological seminaries principally, with a very false conception of paganism. We have become the victims of an ubiquitous charity, and have lost our heads, perhaps our hearts also, over the philosophy of comparative religion. A little over a year ago I went out to see the continents and islands of the world, carrying with me the gracious assumption that Mohammedanism is adequately represented by a few of the loftiest passages of the Koran, that Buddhism might be judged by the sublime abnegation of Gautama, that the severely beautiful early Vedic hymns expressed the soul of Hinduism, and that the ethical maxims of Confucius (what few I knew) portrayed the religion of four hundred million Chinese. The disillusionment was complete. While I believe and rejoice that God has not left himself without witness in any age or land, I now know that Mohammedanism is a cruel and repellant faith which has an accursed and blighting influence upon the many millions of Islam; that Buddhism as I saw it in the hills of Ceylon, or in the Himalaya Mountains, or along the great river of Burma is a positive superstition—either a flippant or a coarse, priestly cultivation

or a degraded demon worship; that Hinduism is by no means a sublime nature-worship—our Aryan ancestor before the simple altar—but a vast and filthy and brutal debauch of all things honorable and pure, as the temples of India and the sights along the Ganges amply prove. I came back with the conviction that such religions are not phases of development to be touched academically and reverently approached, but that they are blighting and mighty forces of evil by which men are held back from God and the freedom of truth, forces by which they are crushed and driven wild with pain and by which they are all but dehumanized.

The second thing I learned was, that the chivalry of the Christian Church to-day is upon the foreign field. Of course, I would not say all of the chivalry—but the very flower of it. There I saw men and women clinging to their work long after their furloughs were due, resenting the attempt of the board to draw them home for much needed rest, asking only to be allowed to die upon the field of their noble fight, sending home their children to be trained to take their places, living, oh, so frugally, that they might have a little of their meager salary to put into this boys' school or that hospital. I want to raise my hat to-day every time the name of a foreign missionary is mentioned. But even these things are not the greatest; it is of the splendor of their daring faith, I would speak. Think of it—a mere handful of men going out without a fear or doubt to win three hundred millions here and four hundred millions there to the standard of their Lord! Isn't it sublime, the very pinnacle of heroism? One man goes to a province of China and has for his parish twenty millions whose philosophy has made them the enemies of Christ. But he never wavers, never flinches. And almost his only equipment is a vision and a voice; a vision of Jesus Christ in the eye of every Chinaman he meets, a voice to proclaim that there is only one Name by which men may be saved. And it is that vision which saves him from despair, or cowardice, or doubt. He looks over his parish (as big as a kingdom), he sees the hopelessness and squalor and cruelty and vice and enmity, but, having his unfading vision, he says, "Wherefore we henceforth know no man after the flesh."

But, gentlemen, I learned another thing, and it burns me with shame now. We have sent out our sons and daughters,

our brothers and sisters, as a kind of forlorn hope, and then we have left this "far-flung battle line" to fight it out as best it may, while we refuse to move up our supports or call forth our reserves even in the moment of greatest extremity. It is utterly shameful, unspeakable. We are traitors. When I went from station to station I was heartily ashamed of our church. Oh, yes, I know we rank up well with the other churches, and that by the standard of comparative denominational statistics we can easily save our face and salve our conscience, but that is not it. Station after station inadequately manned and disgracefully equipped, great opportunities ungrasped for the lack of sums of money which hundreds of our individual laymen expend each year in sheer luxuries; schools closed and hospitals crippled and our representatives hamstrung because we noble Presbyterians at home pledge our faith and honor in a paltry million dollars a year out of our boundless wealth.

One other thing I must speak of in closing. I learned in the Far East that China holds the future. Some of you may dissent from my judgment, and that is within your right; but I sincerely believe that Japan is only a phase in the history of the East; that China's paramountcy will become more certain with every decade. The Japanese have the characteristics of the Latin races of Europe, and their defects; the Chinese are cast in the same mold as the Anglo-Saxon and destined to a similar permanency and influence in the world's development. China was able to arrest the wheels of her national progress and hold them steady for many centuries. It is the only case of its kind in the history of nations. Egypt, Assyria, Greece, Rome, Spain, each had an arrested development, but the arrest came as the result of spent forces and quickly passed into degeneration and decay. Now, the same power that enabled China to call her halt and to hold her poise for centuries has at last decreed that she shall go forward. China will soon be in the van of the races, and woe be to the world if the power of China is pagan. It is ours to make it otherwise by the grace of God. It is *now* or *never;* China for Christ to-day, or perhaps, China pagan for all time. That is our opportunity. Shall we seize it in daring faith, or shall we let it pass while we sink, beneath contempt, under the curse of our great opulency?

XVI

THE AWAKENING OF THE NATIONS

BY WILLIAM T. ELLIS

Joseph Cook, a few years before he died, said: "The nineteenth century has made the world one neighborhood." Somewhat in the capacity of the "Watchman" of whom you have been singing, I have been going about the neighborhood of the world for a year. I have circumnavigated the globe. I have traveled more than thirty-five thousand miles in nineteen steamships, launches, yachts, house boats, sampans, junks and canoes; also in railroad trains innumerable and various; in an assortment of carriages, in jinrikishas, caramatas, tongas, ekkas, droskas, automobiles, wheelbarrows, Peking carts and sedan chairs; on elephants, camels, buffaloes, donkeys, horses and afoot. I have slept on the floor in Japan, in a bake-oven in Korea and under the stars in India. I have shivered in the cold of Manchuria and have been prostrated under one hundred and fifty degrees Fahrenheit in India. I have bitten the dust in North China—and been bitten by other things all over the Orient. I have been feasted in Japan and mobbed in China. I have met more than a thousand missionaries on their fields and have interviewed diplomats, native officials, business men, editors and whoever else could furnish a first-hand knowledge of actual conditions in the world.

I found it true that the world to-day is one neighborhood, but I return more impressed with the second part of Joseph Cook's epigram—"The nineteenth century has made the world one neighborhood, and the twentieth century should make it one brotherhood." As a scout of civilization I bring you back tidings that the world's supreme need to-day is a need for the spirit of brotherhood, which was best exemplified by that best brother of man—our Master. Joseph Cook did not go as far as he might have gone. He saw clearly that this world is now one neighborhood; he saw that it should be one brotherhood. He did not say, if he saw it, that neighborhood without brotherhood, instead of being a blessing, is a curse. Neighborhood without brotherhood,

instead of being a prize to be longed for, is a menace to be dreaded. I am ready to subscribe, of course, to what that empire-builder, Dr. Underwood, said in your hearing to-night, that there is a yellow peril with which our children will have to reckon, except we reckon with it now.

I wish I could bring you in a new way some news as to how to help this old world. I wish I could tell you that by adding a top hat and a frock coat to the Oriental you can make a new man. I wish we could transform him so easily as by filling his head with arithmetic, history and the contents of the language books of civilization. As an altruist, a humanitarian, I would count it a joy to be able to say that there is some short-cut remedy for the intense un-neighborliness of the world of to-day. If I knew of such a way I would find some means to cry it out in all the newspapers of civilization. But I see nothing that will abate the intense and diabolical selfishness of the Orient, except the old, old gospel that has transformed us, and that alone will transform the world. I see no way of cleaning up our world neighborhood except by an extension of the slow, toilsome processes whereby we have already gone into the Orient and, in isolated cases, have erected the Christian character in individuals who now manifest the shining virtues of the gospel. Only by repeating that process over the Orient we may make the world neighborhood a brotherhood.

I also wish I could say, out of my careful observations, that the world really wants this brotherhood; that the whole of heathendom is hungering for the transforming gospel. I wish that I could say that the situation of the world is represented by the picture of the Macedonian man, but I cannot. Korea wants the gospel, the Philippines want the gospel, but heathendom as a whole does not want the gospel; yet, oh, it needs it! There is a vast difference between what we need and what we want. I think the situation is represented by what I found in the famine fields of China. With a missionary I had gone out into the famine district, especially to administer medicine to the sufferers. I hope that it will never be the lot of any of you to be haunted by sights and sounds such as thrust themselves upon one on the famine field. We had gone out especially to minister to the sick. What was the plea that came to us? Nine times out of ten the

sufferers would say to us, "We have no appetite." There were men and women whose faces bore the famine pallor, which is a distinct and unmistakable token, and they were complaining that they had no appetite for food! This was because they had reached the last stage of starvation. They did not want food because they were dying. The reason heathendom does not want the gospel is because it is heathendom.

I am to speak particularly to-night about the urgency of the present situation, "The supreme opportunity of the hour." We have heard the cry of "Wolf, wolf," so often that we are not afraid or disturbed. So often has the plea of special urgency been made that there is no attention paid to it. Yet if there is any truth in the observation of a plain layman, or if there is any truth in the newspaper reports, then I say to you, gentlemen, that now, as never before in the history of the world, the forces of civilization—and not merely the church of Christ—are facing a world crisis, and that this day is like no other day that has ever been. The conditions of the nations and of the Christian world are not the conditions which the early missionaries faced. They are not the conditions which the missionary secretaries have been talking about heretofore. This is peculiarly a day eloquent with urgent pleading.

You ask me for evidence, and I first point to yourselves. Why do you think that there has been raised up in America within the past five years an aggressive, masculine Christianity? "Can ye not discern the signs of the times?" Do you think that God calls his armies together for the fun of dress parade? Do you think that God governs conditions here, but not yonder? I believe that in the men's movement in the churches to-day there is evidence that God is preparing a special equipment for this emergency, for this supreme need of the hour.

You do not have to look merely at these near at hand portents and restlessness. I come back from a year's study of oriental conditions with a profound conviction that there is now in the whole world, as there has not been before, a strange movement of human society, and that it is a unified movement. In the words of Samuel Johnson, of which we are trying to make slang to-day, there is "something doing" in the world. In the whole wide world there is a restlessness, a surging, a heaving, a

tidal wave of social ferment which betokens nothing else than that the forces of Him whose stately steppings make human history are to-day afoot.

You know that in America there are evidences of a revival—a civic, moral, commercial, political revival. Has it occurred to you that the great movement of English society in the past five years is one with the movement in this country? That which they call laborism, liberalism, socialism and so on, is but a part of the kindred social movement here. All God's purposes are one. There is such a thing as a divine concatenation of events.

God's bells all chime in tune. He who is doing something on this side of the earth is likewise doing something on the other side of the earth. You know, as well as I—for you, too, read the newspapers—that there has been a commotion in this world. You have been reading recently of the tragic news from Portugal, and you have perceived that this is but an extraordinary symptom of national unrest. When France lately broke asunder the ancient tie that bound her to the Roman Church, she was not doing an isolated thing; that was but a symptom of the "something" that is doing in the land.

Within the past month the world has seen Berlin mobs surging up to the very gates of the German Emperor's palace; and this, too, was but a superficial evidence of a deep social unrest. Even Spain, as she sits in the ashes of her shame and in the humiliation of her departed glory, feels coursing through her veins a new life, a new fire, the inexplicable and portentous sensation of popular power. And Italy, too, is disturbed and wondering what is the matter, as she recently held her guards in readiness in front of the Vatican, not knowing what might happen, but assured that the nation is being swept by this great tide which is encircling the whole earth.

You know, too, that Russia, as she lifts her shaggy, bruised and befuddled head, is aware in her bewilderment that there is "something doing" in Russia. It may be a manifestation of democracy, an emphasis upon the old doctrine of human rights and individual liberties, or it may be called the spirit of the times; better yet, it may be called the Spirit of God.

Go to the Orient. When you get to Egypt you will find "something doing" indeed. The day before I reached Egypt, Lord

Cromer paraded every available man and gun of the British forces through the streets of Cairo, in order to impress and suppress the Cairenes. Even Egypt is talking revolution—liberty—life—for the land of the dead.

I have heard within the past three weeks, through the underground route, that the time is ripe for a newspaper correspondent, if he would be in at the death, to hasten to Turkey, where the "Sick Man of Europe" seems to be at last in his final throes.

Go down the Red Sea to India. Not for me, following that distinguished educator, Dr. Ewing, is it to try to tell the ominous story of the India of to-day. I can simply testify, from my own observation, that from east to west, from north to south, all India is athrob with a new life, a new fire, a new purpose. I found the timid among the English talking of the possibility of a repetition of the mutiny of 1857, I found the educated and uneducated Indian talking about the complete overthrow of British power. I do not believe that there will be another mutiny, but I do believe that there will be more trouble than there has ever been before in India. The solution of India's problem, of the world-round problem, is to be found in the creation of the spirit of brotherhood, which is to come only by the introduction into the whole world neighborhood of the personality and power and spirit of Him who is humanity's best exponent of the brotherhood of man.

Come with me to the Philippines, and you will experience the thrill which every traveler feels when, after wanderings in many lands, he finds himself once more beneath the shelter of his own flag. You will feel a peculiar sense of pride at what our government has done in the Philippines. I find that the Philippine problem is one with the world problem; there is "something doing" all over these islands, which constitute one of the great strategic points of the Orient. They are receiving the gospel more readily than any other people, excepting the Koreans, and the American religion goes hand in hand with the American government to transform our new possessions.

Come over to China. What can I say that will give any conception whatever of the situation in China? You have been hearing for twenty-five years that China was awakening. All that I can say within the present limits is that this China, which

has been awakening for so many years, is to-day *awake,* from end to end, from center to circumference; and that great old mass of immovable heathendom is athrob with new hope, new life, new knowledge. Within five years China has made more progress than in the preceding three thousand years. China has been like a great jelly fish; touch it on one side and the other side could not feel the pressure. But to-day it is like a mass of sensitive living tissue; touch it at one point, and the whole quivers. Only last month the British fleet went into the West River, to suppress pirates, and immediately, away up in Tientsin, in the upper end of China, they held mass meetings of protest. China to-day is a homogeneous mass, with something akin to patriotism. She is acquiring the ways and wisdom and weapons of the West; and when she gets all of these, then she is going to throw out the westerner. I must say, too, that by all the considerations of a square deal, we deserve everything that China now has a mind to give us. If you have ever been in China and have seen the treatment of the individual Chinese by the individual white man, or have heard the shameful story of the treatment of the Chinese government by the nations, you can understand why there is in her breast a deep-seated, unforgetting hostility to the foreigner. If we are going to let China go on in her present state of mind, may God help our children! There is no greater task in Christendom to-day than to put this spirit of brotherhood into China.

The American course in China has been the best course, as compared with that of other nations. To-day China wants to send her young men to America to be educated. She sent sixteen thousand students to Japan three years ago—the greatest intellectual migration that the world has ever seen—but many of them have packed up and turned their faces back to China. Japan, for some reason, has lost the opportunity to train and lead China; and now China turns to the United States. China's supreme need is for men. She has not the leaders to carry out the radical and far-ramifying reforms she has projected. You read in this afternoon's paper that President Roosevelt has recommended to Congress that Chinese students be welcomed to our shores, and their entrance made easy. He has advised the universities of America to unite in inviting all the Chinese students to come who can, for if we educate China's leaders, we shall be, long after the machi-

nations of foreign diplomats have failed and been forgotten, the best friends of China, and the dominant factors in her future. That appeal should be pressed and that project carried to a successful conclusion.

Moreover, there is a proposition before Congress to remit to China at this time thirteen million dollars of the Boxer indemnity. The President has proposed, and the Senate has endorsed the proposition, that this government should remit that money; that idea was in response to missionary suggestion. Let me say, in passing, that this proposition now before Congress to return the money to China is good in spirit, but there are reasons which cannot be spoken publicly, why it is not expedient to leave millions of dollars in the hands of Peking officials and Chinese officeholders. The thing for Congress to do is to stipulate that this money be used to erect great institutions of western learning in China, which would be forever a memorial of American friendship and American honor. By carrying out this proposition for the erection and maintenance of three or four great institutions of modern learning in various parts of China, where Chinese could acquire the appurtenances of civilization, we would afford the best safeguard against a repetition of the Boxer outrages—and we have a responsibility to adopt some such preventive measures. This would be an act of the greatest friendliness and helpfulness to the entire Chinese people.

The center of the world stage to-day is not in Washington or London or Berlin. It is further off—it is in China. There is being established in that heathen land to-day the foundation of a great future—a future wherein China may dominate the nations. If the church of Christ is to have the advantage of this unparalleled opportunity, she will have to take it now—not twenty-five years hence. There is a very real and vital sense in which China in particular is "the supreme opportunity of the hour."

A word about Japan. The pendulum of American opinion seems to have swung from ardent admiration for Japan and things Japanese to a spirit of distrust approaching open hostility. Our recent unreasoning enthusiasm seems to have given way to an equally unreasoning antagonism. The time has come for even-minded Americans to sit in judgment on the case and raise their voices in protest against this foolish, puerile, wicked talk of war,

which has no present or prospective justification. Those who know me best know that I am not partial to the Japanese character or the Japanese nation; and yet I see that the hour has struck to do more for Japan than we ever did before. Japan believes in America, as she does not believe in any other nation. She likes the Americans as she likes no other people. True, she does not want any more missionaries of the conventional sort. But certain forms of spiritual leadership she still desires, and even more deeply needs. The time has come for us as a nation and as a church to give Japan that which we are peculiarly well fitted to give her, because Japan has greater problems than ever before; greater than she had fifty years ago. She has found that the veneer of civilization does not suffice to make a nation great. Her educated young men in Tokio have become almost a menace to the nation because of their rationalism, irreligion and immorality; and her statesmen have lately declared that unless Japan's educational system, which includes morals and ethics in its curricula, be given a religious basis, they may well tremble for the future of Japan.

When in India, I went to see the Taj Mahal, at Agra, one of the most beautiful architectural creations of man's hands, and one of the few famous sights of the world that satisfies the beholder. I had seen it as it glistened in the noonday sun, and again as it lay bathed in the opalescent glow of eventide. I had gone about its marble corridors, where the mellow light infiltrated through the alabaster screens. I had seen the tombs of the king and of his wife, for whom he had built this magnificent monument. With other tourists, I had listened while the guides evoked from the lofty dome the echo which speaks for fifteen seconds. After a time we were left alone and I had an inspiration. I stepped over to one side of the great rotunda and, raising my voice as distinctly, clearly and forcibly as I could, I enunciated into that dome the Arabic name of God. Then, for twenty seconds by my watch, that name rose and swelled and circled and recircled and echoed and re-echoed and reverberated and volumed, until the whole great building was vocal with the name of God. I bring you back the message that the significance of all that is doing in the world to-day is just—God. He that hath ears to hear may hear echoing amid all the turmoil and restlessness of earth, the Name that is

above every name. God's great forces, visible and invisible, are swinging into line. Shall we, too, fall in?

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment-seat.
Oh, be swift, my soul, to answer Him; be jubilant, my feet!
Our God is marching on."

XVII

THE OBLIGATION WHICH THE PRESENT OPPORTUNITY INVOLVES

REV. HOWARD AGNEW JOHNSTON, D.D., NEW YORK

We have heard again of the great need, the imperative need in the condition of millions of souls dying because they do not know Jesus Christ. We have heard again this morning and this afternoon of the open door, the clamoring cry of hungering souls in the desert seeking Bread; the thirst of human hearts longing for the Water of life. We have heard again of the growing needs of Protestant missions, of the growing realization among the leaders of non-Christian people that they lack the element vital to the solving of their problems. These all go to show that the gospel of Christ is the only way of salvation. It is an overwhelming story; it is a heart-breaking and a heart-burning experience to go and see it and feel it. It is a stirring story, a great appeal, a great challenge, a great command given by the God of our salvation. I do not intend to-night to repeat in detail anything that would especially reenforce all this, but I am glad of an opportunity to stand here and confirm all that has been said along these lines. It seems to me I might with new appreciation repeat again that old battle hymn of which Mr. Ellis just gave us a stanza and tell you that

"Mine eyes have seen the glory of the coming of the Lord."

I want to say a word which we have not heard in connection with this story, but which we must hear—a word concerning the missionaries who represent us there. Anyone who is enabled to go, as some of us have within these recent months, into their homes, into the midst of their work, and have realized how they have won the hearts of the people, and not only won the hearts of the people, but the respect and admiration of the rulers of the nations where they are, cannot but bring back testimony to the signal ability and efficiency of the men and women who stand there to hold up the light of the gospel of Jesus Christ. It is a splendid, a magnificent force that we have at the front. They average away above the average minister at home.

But you will notice that we are not only to speak of the present opportunity as a part of our work in the condition of the whole round world and the need of Christ in it, but you have already heard something of the response which we are making as interpreted by those who have recently visited the field. It is more particularly on that point that I wish to talk to you a little while to-night.

There are certain terms that are used in the discussion of missionary work in these days. We talk about "campaigns," and "forward movements;" we speak of the "firing line," of "reenforcements," all of which simply means that we are in the midst of a great and mighty war. And yet there are thousands of persons in the church of Christ who do not know it. The church's inadequacy is pathetic in the extreme—the church's failure to measure up to the gigantic achievements which will lead to victory before the crown can be placed upon the brow of our Christ. It is inexplicable in the light of nineteen centuries of intelligent Christianity. There are so many people who seem to think that the members of the church of God are like a flock of sheep, to be fed and fed and fed and then sheared as often as it is possible; but it is far more than that. In the fight of our great Captain it is to be a mighty army of soldiers fighting the good fight of faith. It is an amazing spectacle to find men wearing the uniforms of soldiers without apparently having the least idea of fighting under the banner of Christ against the gigantic evils of the world. We are beginning to estimate the real character of such men more accurately than ever before. Thousands of them seem actually to have forgotten that there is any battle on at all.

Not long after the naval battle in the Japanese Sea, I stood with two or three other gentlemen on a ship in the Mediterranean and with us was a Russian officer who was in that battle—a real patriot, which is rare among the Russians; and with tears in his eyes at times and with a heavy heart all the time, that man told me of the lack of discipline in the Russian army and the Russian navy as well; how he had heard murmurings at times and how, wearing the uniform of soldiers and marching under the flag of the country, these men spent their time in revelry; the result, of course, was mutiny and rebellion. Am I too severe when I say that the army of Jesus Christ in this day is altogether too much

like that—compromising with the world and the flesh and the devil and going into pleasures and revelries and planning for the pleasure of self when there are millions dying?

I want to tell you that, according to my interpretation of our responsibilities, a tremendous opportunity is presented to us by the present conditions in the non-Christian world. The supreme opportunity which is ours in the church of Christ to-day means only one thing: it means thorough-going genuine obedience to the command of our great Captain.

That was a fair appeal that Dr. Underwood made a moment ago to the wealthy who are doing great things in the business world and whose names are on the rolls of the church of Jesus Christ. Let them adopt the policy of doing the great business of Jesus Christ on the large lines on which they are carrying on their own business affairs.

What then are we going to do about it? Not simply sit here and applaud these stirring words which you hear from men who come to tell you the things that they know. What are we going to do about it? We must set our hearts upon it that the church of Christ must enter into a new era of self-denial for the sake of its Lord, and a self-denial that shall be worthy of his name.

You remember how it was back in 1860 when the call first came for three months' service, and the response of the people was that it would be over in a few days. That first call was followed by another call for one hundred thousand men, then more and more men; then men and women sat down together and the men said to the women, "We are ready to go, but if we go, what will you do? You will have to suffer for the necessities of life and perhaps we will never come back again; what then?" And these women in the North and in the South said to these men, "Yes, you must go; there is a great cause at stake. We may suffer—we will suffer—but you must go. You may die—God forbid—but you must go." And they went. Is there not something like that that must come again into the army of Jesus Christ in this day of ours if we are ever going to realize his purpose? It is for you men to go from this convention and definitely set your hearts upon it that you will inaugurate and develop a new era of self-denial. The Salvation Army has a self-denial week. Why should not the rest of the churches have a self-denial

week? How many people do you suppose in your congregation have the slightest idea beyond what they talk about when the time comes round for the offering for the foreign week?

It was a great cause in the '60's, but who of us does not know how petty it becomes when compared with this world-wide cause —a cause in which are enrapt the eternal destinies of innumerable lives. O men and women! the supreme opportunity to be soldiers of Jesus Christ challenges us to-night, with a renewed command from our Lord.

XVIII

THE INTERESTS OF THE NATION IN THE MISSIONS OF THE CHURCH

BY J. A. MACDONALD, EDITOR-IN-CHIEF, THE GLOBE, TORONTO.

By "the nation" is meant very concretely this nation to which you belong, this complex unity of peoples gathered together between the Gulf and the Great Lakes, this American nation, which of late years and by events beyond your reckoning or control has been pushed out into the limelight on the great world-stage, with its new world-parts to play, its new world-obligations that cannot be shirked, its new world-problems that will not be put by. And by "the church" I mean that complex and comprehensive body of people, of whatever name, who believe in Jesus Christ as their own and the world's Redeemer, who profess allegiance to him and who are not unmindful of his world-wide programme.

Now this is my question: What great interests of this American nation are involved and at stake in the undertakings and achievements and ideals of the American church? In raising this question I should like to keep in mind those who, like myself, have to do day after day chiefly with the business and policies of the state, with national administration at home and with expansion and influence abroad. I should like to help some statesmen to appreciate more justly than is sometimes done something of how and to what degree American democracy is dependent on the American church not only for its vitality at home but also for its virility and prestige abroad. And I should like, too, to help those of you men of the Presbyterian Church who are delegates from all over these great states to appreciate the national bearing and worth of all those religious services and all this missionary endeavor to which here and in your home congregations you give yourselves with such enthusiasm and devotion. I would have you feel the throb of your nation's life throughout the entire range of your church activities. When you go back to the routine of your congregation's work, I would have you ever remember that what you do unselfishly and without applause or recompense in the ob-

scurity of your parish carries in its heart a handful of the life-seed of the nation and that some day, somewhere, on some mountain top, the fruit of that sowing shall shake like Lebanon.

A moment ago I used the word democracy—American democracy. That great word is full of meaning alike for the nation and for the church. It means more for the people of this North American continent to-day than for any other people in any age of the world's history. It signifies the enfranchisement of the crowd, the day of power for the average man. On this continent, in the United States and in Canada, the seat of authority is not in the dictum of the ruler, but in the will of the people. The compelling power behind Congress and Parliament is not that which comes downward from the crown but that which comes upward from the crowd. This is the land and this the day of the man in the street. That significant political fact means much for the church. It offers the most splendid opportunity and involves the most urgent obligation. It may be that under monarchy the government of a city or of a country might grow corrupt and sink into decay and yet the church be free from blame, but if in any city or nation where the people rule there flourish political crime and unabashed public evil, the church cannot be held guiltless, for in the democracy the church has its supreme chance.

The two great organs of the democracy are the state and the church. Democracy has many other organs—the press, the school, social and industrial organizations, benevolent societies, clubs, unions, leagues, associations of all sorts. These all, in so far as they educate and mould opinion among their members and direct or enrich the life of the community, are organs of the democracy. Indeed, it often happens that these secondary and voluntary institutions in the democracy create and organize public opinion on great questions which ultimately find their way into Congress or Parliament and there are registered as the will of the people.

It remains true, however, that the state and the church are the two chief organs of the democracy. They are the most important because they are the most representative and most truly democratic. They come nearer to the people. They speak for the people and to the people with more undisputed authority. Each has its

own sphere. Their functions are distinct. They act and react on each other. If either fails the other suffers loss. If churchmen hold back from their duty as citizens of the state they sow seeds of evil for their church. If citizens divorce the state from the ideals and obligations of religion, tares and dragon's teeth will spring up for the nation.

Let us now think for a little about some of the great national interests which must be conserved and safeguarded, if the nation itself is to come to its own and to endure. And let us see, as we pass along, how the guarding of these national interests is at once the great opportunity and the inescapable obligation of the church.

HIGH NATIONAL IDEALS

1. The nation cannot retain unimpaired its own strength or secure to its own citizens either true happiness or real liberty, unless the atmosphere of its life is kept pure and its ideals of nationhood high. Like the individual, the nation lives by an invisible flame within. If that flame burns low in the fogs of national selfishness or goes out in the darkness of sensual indulgence, no wealth of material resources or external pomp and pride of power can save the nation from inevitable and utter decay.

Unless there be integrity and purity in all the relations of life, unless the home is kept sacred as the citadel of the nation, unless family life and social ties are sanctified, unless there is awakened and made strong a community of interest and of feeling between class and class in the industrial world, unless honesty is maintained in trade and patriotism in politics, the nation cannot be held together except by the corroding lust for gain or for power which eats away the fiber of national character and poisons the blood of national life.

And it is at once the opportunity and the responsibility of the church so to relate itself to the American situation as to be a savor of life unto life for the nation. There is no substitute for the church as the moral leader of democracy on this continent. Think of the church's equipment: its agencies everywhere, its message to the heart and conscience of the individual, its ideal a regenerated social order, its emphasis on moral distinctions, moral obligations and moral retributions, its motive the redemptive power and constraining love of a Divine Personality. What is

there, what could there be, so equipped for service and so set at the strategic points as is the church in America to-day?

Of course the church has its limitations, but they are the limitations of its human environments and human instruments, not of its genius or ideal. Of course the church makes mistakes, is sometimes narrow in its vision and warped in its judgment and stinted in its service. Of course it sometimes misplaces the emphasis, misconceives its own function, and plays at precedence with the state when it should be out in the great world of struggle and high endeavor. But when the worst is said it will still be true that more than any other agency or institution the American church stands as the bulwark of what is most worth while, and the inspiration and the agent of what is most worth doing, in the abounding life of this American nation.

WORLD-WIDE NATIONAL OBLIGATIONS

2. If this American nation would indeed be great among the nations of the world its citizens must cherish supremely a sense of obligation for the enlightenment and uplift of mankind, and for the peace and higher civilization of the world; and it is the business of the church to teach that essential lesson and to lead the way.

We hear on all sides, and in some quarters with growing emphasis, the cry "America for the Americans." On my side of the line it is "Canada for the Canadians." Very good, and very impressive. But who gave the present generation of people in Canada and the United States the title deed to this continent? By what authority can your seventy millions and our seven millions divide supremacy over this western world, over its land, over its natural resources, over its trade? Who are we, holding as we do for but a brief moment our places and doing as best we may our day's work—who are we that we should say to all the world "Hands off!" Is it by the accident of present occupation, or by the fact of last century's conquest, or by the boast of this century's power? Let history tell us whether by titles such as these any nation has held its own. Let events on these lakes and lands now called America tell us if mere occupation or mere conquest or mere display of power is a title deed inalienable in the arbitraments of war.

No; we must learn as nations what the church teaches us as

individuals, that no gift or opportunity or resource is ours for our own sakes or selfish uses alone. This continent with its riches is no more an unassailable heritage of the present generation that occupy and use it than it was of the Indians or the mound-builders who were displaced and driven back with each rising tide of new civilization. World-service is the only title by which in a world like ours this claim of supremacy can be other than a mocking echo of our own selfishness and folly.

And within the two great nations, holding this continent, a great new thing may even yet be done for mankind. It is not too late but that democracy might have a new chance to make good what was only dreamed in ancient Greece and missed in the French Republic. In the wholesomeness of our social life, in our industrial brotherhood, in the honesty of our trade and the integrity of our politics and the idealism of our nationhood, democracy in America may strike out for some new and noble thing and may present to the world a realized example on the plane of the nations of what Jesus meant by true greatness in life when he said: "Whosoever would be first among you, shall be your servant."

THE STANDARD OF NATIONAL RIGHTEOUSNESS

3. True greatness for the American nation requires that truth and honor and justice shall characterize all the relations of this nation with the outside world and especially with the nations of the Orient and with the heathen and pagan lands. And the maintenance of this standard of national righteousness is involved in the church's devotion to the enterprises of foreign missions.

Of all the uncivilized remainders of life in our Christian civilization this is perhaps the largest, that having outgrown the suspicions of savagery as between individuals we still cherish the pagan and barbaric idea that other nations must be our enemies, and our prosperity dependent on their embarrassment. We have come to apply the Ten Commandments to our social and business life, but in our dealings with other nations we readily discount the Decalogue and regard as chimerical in the realm of international politics the Master's command: "Love one another." But there can be no national greatness on any basis that would make greatness for the individual impossible. *"Noblesse oblige"* is for the nation as truly as for the man. And the nations of this continent must learn more perfectly the lesson of the Great Life.

And the church by its unselfish services to "the regions beyond" leads the way for the nation, and the reflex of that missionary service will make definitely for honesty in the trade and integrity in the treaty relations between this country and the nations of the non-Christian world. The men in the churches of America cannot go on forever giving of their wealth and of their blood for the redemption of Africa and of Japan and of China and of India, and then stand idly by to see their work undone and their sacrifice turned to shame by the accursed opium trade and rum trade and slave trade, or by the legalized or unlegalized dishonesty of our commerce or the chicanery of our political relations. The going of influential laymen from the churches of Canada and the United States and Great Britain on tours of investigation among the great mission fields of the heathen world will awaken echoes in our Boards of Trade and will have its effect on the legislation at Ottawa and Washington and London.

WORLD-NEIGHBORHOOD AND WORLD-BROTHERHOOD

4. In this crisis-time among the nations on the Pacific, the century of service by the missionaries of the church will mean more for North America than would a standing army or a costly navy.

It is true, as Mr. Ellis said last night, that "there is something doing" among the nations of the world. The strategic points are now on the Pacific and the storm centers have shifted from the Mediterranean and the Atlantic to the shores of the erstwhile sleepy East. There never could have been isolation for Canada, being as she is the halfway house of a world-wide empire. And never again can there be isolation for the United States. You and your nation now are in world-politics and must remain there forever. There can be no going back. Chance happenings which were not on your programme but which were brought to pass in the increasing purpose running through the ages gives the American nation world-obligations which cannot any more be obscured or put away. Without venturing on the disputed ground of your politics of imperialism, I for one cannot repine over the obvious and meaningful fact that Britain, who for too long has had to carry the burden of Anglo-Saxon civilization almost alone, has now at her side this strong-armed and brave-hearted Republic loyal to the same ideals of humanity and dominated by the

same faith in God that sent the leaderless legion from zone to zone with the flag of freedom and the cross of service.

And now, almost in the twinkling of an eye, the whole world-situation is changed. There are no longer any "foreign countries." By our transcontinental railway systems and our trans-oceanic steamship services we have made the whole world a neighborhood. But nearness of touch and ready exchange of speech and of goods have not changed the hearts of men or made brethren of those who by race and tradition have been aliens and enemies. World-neighborhood without world-brotherhood means war, and such a war as might one day be on the Pacific would mean hell—hell for the world.

The supreme purpose of Christian missions for a whole century has been the brotherhood of all men under the fatherhood of God through the redemptive love and sacrificial service of Jesus Christ. To make that dream come true would be to turn the Armageddon of the world into the peace and good will foretold in the Bethlehem song.

THE PATH TO WORLD-PEACE

5. The securing and maintaining of peace among the nations, especially between the West and the East, depends not so much on trade regulations and treaty rights as on the dominance of common ideals and the vitalizing touch of a common life. Tariff walls and exclusion laws as between America and the Orient may be necessary in the exigencies of our industries and politics, but they do not make for brotherhood and peace. They may be necessary, but that necessity of the state makes still more urgent and compelling the obligation resting on the church, as the other great organ of our democracy, to go through those walls and overleap those laws, and to create in Japan and China and India centers of interest and thought and life that will understand and appreciate things in the American situation that are deeper than tariffs or trade. Channels must be opened through which the faith and love and truth that have made us free may pass unchecked to them, and from them may come in return their great contribution to the new age's interpretation of the mysteries of the Christianity of Jesus Christ. Faith alone goes deep enough into life to give that touch that makes all men kin. Our forms of civil government will not fit the genius of the Orient, and our religious creeds

will not express the faith that is in Christ as it comes to them, but the Christ in whom we believe is larger than our understandings of him, and when he becomes incarnated again in the life of the Orient there will come a depth and a richness to our gospel such as will give a new significance to his world-mastering evangel.

The missionaries of the church have indeed been the pioneers and first ambassadors of the nation. Not for conquest, not for commerce, but for the world's redemption they

> "Yearned beyond the sky line,
> Where the strange roads go down."

By the blood of their martyrs the ways of civilization were blazed the world around. By their gospel of love and service, not in Asia alone but in Europe, in Britain, in America, a nation is born in a day. And this new birth of Christian nations into a life of world-service means a new brotherhood of world-peace into which the nations of the world shall bring their glory and honor. To help on that redemption of our national ideals at home and that evangelization of heathen nations abroad is the supreme purpose of this laymen's movement for missions among the churches of this continent. And that is A MAN'S JOB.

The Response for the Future

"We cannot serve God and mammon, but we can serve God with mammon."

IN GENERAL

XIX

AN ADEQUATE BUSINESS BASIS FOR WORLD EVANGELIZATION

BY J. CAMPBELL WHITE,

General Secretary of the Laymen's Missionary Movement, New York

That man had the right conception of life who said: "I would rather save a million men than save a million dollars." Has it occurred to you that there are individual men living now, who will be the means of saving a million or more men in this generation? That is an infinitely higher distinction by all eternal standards, than to have accumulated a million dollars, or a hundred million, or a thousand million.

The deepest needs in the world are spiritual needs. The greatest forces in the world are spiritual forces. The greatest opportunities for laymen, as well as for preachers, are spiritual opportunities. Spiritual values are the only permanent values.

Every man faces inevitable and eternal bankruptcy except as he invests his life and his treasure in spiritual assets, which alone can endure. "For we brought nothing into the world, . . . neither can we carry anything out," except our own character, and the lives that have been made better by our touch.

There is only one eternal standard of greatness. Our Lord laid it down when his disciples argued among each other as to which should be the greatest. "If any man among you would be great," he said, "let him become your servant. Whosoever would be greatest of all, let him be your voluntary bond-servant." And then he flung his own life down alongside the standard he had erected by which to gauge others, and said: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

On the Congo they measure a man by the number of cattle that he brings; on the Hudson they measure him by what he is worth in stocks, or what he is worth in society, but by the River

of Life a man is measured by what he does in unselfish service for his fellow-men, and by that standard only.

"If Christianity is false," as it has been well said, "we ought to change it." If it is true, we are bound to propagate it. I would like to put alongside of that sentiment the splendid alternative of Mackay, of Uganda: "If Christianity is worth anything, it is worth everything. If it calls for any measure of warmth and zeal, it will justify the utmost degrees of these. There is no consistent medium between reckless atheism on the one side and the intensest warmth of religious life and zeal on the other." I believe you are persuaded as I am, beyond all possible question, that "the only reason why Christianity does not possess the world to-day is because Christ does not possess the Christians" of the world.

If anything is sure, it is this, that we have an adequate and abundant spiritual basis for the evangelization of the world. I have been asked to discuss an adequate business basis for the evangelization of the world. No business basis would be adequate if we did not have the adequate spiritual basis. We can count on it as surely as we can count on the faithfulness of God.

"All authority hath been given unto me," "Lo, I am with you always, even unto the end of the world." "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses . . . unto the uttermost part of the earth." "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

> "Fear not, we cannot fail;
> The vision must prevail;
> Truth is the oath of God, and sure and fast,
> Through death and hell, holds onward to the last."

AN ADEQUATE FORCE OF WORKERS

Having an adequate spiritual basis for the evangelization of the world, the next essential is an adequate force of workers to lead in this campaign. It is impossible to discuss the question of an adequate business basis without first discussing the question of adequate workers, for the whole question is a question of the leadership involved in the conduct of the enterprise. Fortunately, enormous progress has been made in the last five years in getting

a consensus of judgment from the most experienced workers throughout the world as to the force of workers that would be required. The great Decennial Conference, representing all societies at work in India, five years ago, after careful deliberation, gave it as its unanimous conviction that if India is to be evangelized in our day, the force of missionaries must be quadrupled, so that there may be one foreign leader to every twenty-five thousand of the people, instead of, as at present, one to every one hundred thousand. That is not the isolated conviction of one missionary, but the consensus of judgment of missionaries of all societies spread over the Indian Empire. During the last three years there has been a widespread investigation going on among the missionaries of all societies as to the force required. While, in some fields, a larger number is called for than in others, the widest consensus of judgment among those most experienced in this work calls for one man among every 50,000 people, and one woman to work among the women of the same district. No man here would regard any city of fifty thousand in the United States adequately manned in religious work that had only one ordained minister in it. Yet this is the largest proportion that is asked for throughout the non-Christian world. In order to give them even this proportion, the entire missionary force of all Protestant Christendom must be increased more than threefold.

May I give you, in a very few words, the outstanding facts in the present missionary situation throughout the world? Last year there was spent by all Protestant Christians of every land about twenty-two and a half million dollars, to spread the gospel to a thousand millions of non-Christians. It should be interesting to you Presbyterians to note the fact that you alone give that much for work at home and abroad. Christendom throughout the world only provides as much for the evangelization of a thousand millions of non-Christian people as the Presbyterians do for their own denominational work. From the United States and Canada last year there came nine million, four hundred and fifty-nine thousand dollars, an increase of four hundred and eighty-five thousand dollars over the figures for the preceding year. From Great Britain there came last year nine million, three hundred and sixty-one thousand dollars, which means a great deal more per capita from them than from us. All the rest of

the world gave three million, six hundred and forty thousand dollars, the whole amount totaling something over twenty-two million dollars. That looks like a large amount until you divide it up among forty millions of Protestant church members, and then it dwindles down to only about a cent a week on the average, and it looks still smaller when it is divided up among a thousand millions of non-Christians!

It costs, on an average, about two thousand dollars a year to support a missionary and his native workers and to put up the buildings and all other equipment. Two thousand dollars for the next twenty-five years spent among every twenty-five thousand non-Christians to be reached, would make an average of only two dollars for each individual reached.

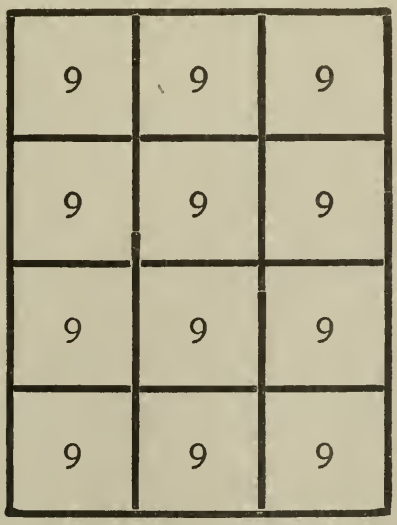
In the name of reason that surely would not be regarded as very extravagant by business men—two dollars to carry the gospel to a person in Africa or China or India. Yet it would take us a hundred years at the present rate of giving to provide even that amount, and three generations will die in a hundred years, without the gospel, unless we enlarge our gifts and our efforts. We ought to do in the next twenty-five years what the church is now taking a hundred years to do.

We may be able to get a further glimpse of how far we have gotten in this problem by glancing at the figures. The whole church, with this amount of money, supported last year thirteen thousand missionaries, not counting their wives. By giving to every one of these thirteen thousand missionaries a district of twenty-five thousand people, on an average, we have only provided for three hundred and twenty-five millions of the non-Christian population of the world. And that is no child's play. Do you realize that there are only six thousand ordained ministers for all that multitude? You have ten thousand in the Presbyterian Church in the United States alone. The six thousand ordained ministers in the foreign field, are supposed to reach more people than compose the entire population within the United States and Canada, Mexico, South America, Great Britain, Germany and France, and twenty millions more thrown in for good measure! That is what we are expecting of thirteen thousand missionaries, less than six thousand of whom are ordained ministers. After ten years of personal experience in this work, I believe that this is the greatest illustration of faith in

modern history, if not in all history. These missionaries have voted to ask for only one foreign leader to every twenty-five thousand people, and undertake with that force to attempt to evangelize in our day a thousand millions of our fellow-men! It is a staggering responsibility; yet if they succeed in doing what they believe, with the help of God, that they can do, they will only have reached three hundred and twenty-five millions of people, and six hundred and seventy-five millions of others will be left absolutely unprovided for by the representatives of any church. Is it any wonder that men are coming together in groups like this to consider whether or not there is something more that the men of this generation can do and must do to meet this condition?

THE PRESBYTERIAN PORTION

The responsibility of the Presbyterian Church is very large. One hundred millions, or one tenth of the whole, according to your estimates, the estimates made by your own missionaries. What is your share of the United States? Certainly less than one tenth, or eight millions. Your per capita proportion would be less than five million dollars, but for good measure, let us count it as eight millions. I agree with the man who says there ought to be no distinction between home and foreign missions. I believe the whole field ought to be worked by the whole force without any distinction as to where the lines are drawn.*



* The speaker had the accompanying chart hanging at the rear of the stage.

There are twelve of these squares. Nine times twelve are one hundred and eight, and that is the number of people you have in your field, at home and abroad, one hundred and eight millions. It does not divide very easily. We will throw another million people in your home field, if you like, and take a million out of the foreign, and you will then get a home field of nine millions of people, and a foreign field of ninety-nine millions of people. What are you doing in one of these foreign districts as big as your field of nine millions at home? You cannot take in the whole ninety-nine millions at once. What are you doing in a field abroad as big as your field at home? You ought to be able to take that in. According to your reports you are paying at home about twenty-two million dollars through regular church channels each year. But this does not include large amounts not reported in church year-books. Every philanthropic and interdenominational enterprise is largely helped by Presbyterian money so that I am easily within the truth when I say that Presbyterians are spending from twenty-five to thirty millions each year for work in America, among nine millions of people or less. What are you doing in a field of that same size in Africa, China or India? How many missionaries have you in it? We could just take a little group of the men right here in front of this audience and that is all you have in a field of nine millions—only seventy-two! Count the wives and the unmarried women and all the rest, and seventy-two lives and about one hundred and fifteen thousand dollars are invested, to reach the same sized field abroad that you believe it necessary to pay twenty-five millions a year for at home, and in which you have ten thousand ordained ministers! There is not one in a thousand of the members of our churches who has faced the facts of this situation and let them burn into his soul!

Your Foreign Mission Board has prepared a plan by which four thousand missionaries ought to be supported in these fields. How many would that be for each of those squares of nine millions of people? Only three hundred and sixty; that is all that are asked for. Supposing you spend six millions a year in that great field of ninety-nine millions for the next thirty-three years. That would be a total of about two hundred millions of dollars. If you spend two hundred millions of dollars on one hundred millions of people in thirty-three years, how much would

that be to each one? Two dollars. Are you going to stand for a policy of evangelizing the world or attempting to do it, as reasonable men, on a smaller basis than that?

I pray that the Presbyterian Church, which has been given the largest single section of this great field, may not do less than set the standard for the rest of the denominations as we go out into this fight. Are we going to be men who do our duty in this thing?

SURRENDER, SYSTEM, SACRIFICE

Three things should characterize us—every one of us: surrender, system and sacrifice. The first thing to do is to surrender to the purpose of Jesus Christ in our lives. The prayer that should be going up from hour to hour from thousands of hearts in this meeting is this: "Lord, what wilt thou (in view of these facts) have me to do?" May no one go away from this great meeting, where God is speaking to men's deepest souls, without getting from him an answer along some definite lines. If he wants you to go yonder into the Sudan, you will make the mistake of your life if you do not go. If he wants your son or daughter or both of them or all of them to go, you will miss your opportunity unless you encourage them to go. If he wants you to give a thousand or ten thousand or a hundred thousand a year to enlarge the forces among these millions of people, it is one of the greatest opportunities that even God can give a man. If you will enter into that opportunity and give him the coöperation which he seeks, the work will be done, and your own life will be infinitely enriched by your part in it.

My friend, Dr. Goucher, of Baltimore, has put one hundred thousand dollars into one district in India during the past twenty years. There are fifty thousand members of the Methodist Church in that district as the result of this investment. Every two dollars invested led in that instance to one soul acknowledging Jesus Christ. There is no investment of any kind that can be made in this world more potential for time and eternity than investing in the transformation of men who have had no chance as yet to learn of Jesus Christ.

The next thing that will have to characterize us will be system—system in our personal giving, in our congregational giving and in our denominational giving. Are you ready to main-

tain that the great Presbyterian Church has ever sat down in the presence of the facts and decided on a systematic method of meeting these needs?

When it does this, the four thousand Presbyterian missionaries needed and the six million dollars a year will be promptly provided.

XX

"MISSIONS A MAN'S BUSINESS"

BY ALFRED E. MARLING, NEW YORK

Our good friend, Mr. Sturges, of Scranton, said yesterday that he was a plain layman, having no prefixes or suffixes to his name, and he proposed to add "F. M. D." to his name for "Foreign Mission Devotee." After last night's meetings, with their splendid addresses, I think all of us can add "D. D." to our names—"Delighted Delegates."

This business of foreign missions is large enough to interest all men, but the trouble with most of us is that we have been attending so devotedly to our own affairs that we have evaded our share of responsibility in this the greatest of all enterprises. In an office the other day I read a placard bearing these words: "The reason why men succeed who mind their own business is because they have so little competition."

The Bishop of Stepney, who is one of the finest preachers in England, has recently said that "The business of the Church of England Men's Society was to get hold of the manhood of the English church and turn it into a brotherhood of active service. At present men, though interested partners, were *sleeping* partners." As a layman I frankly confess that I have been a sleeping partner in this enterprise altogether too long.

In view of the reports which we have had from the foreign mission field during the last two days, the heroic sacrifices that are being made, the burdens that are being carried and the anxieties which fill the hearts of those who have too long carried this cause without the united help of us laymen, we are now asked to take some large and helpful share in this splendid work. To my mind one of the first and most cogent reasons compelling us to do this is "the immensity of the problem." As you have listened to the statistics of the last two days as to the needs of the foreign field, I am sure your heads have been bewildered and your hearts stirred. Hundreds of millions of non-Christians in India, China, Korea, South America, Turkey and else-

where, and of these careful estimates indicate that Presbyterians are fairly responsible for one hundred millions of people in the non-Christian world. The problem is great, but, on the whole, it gives promise of a successful issue. The responsibility of raising over a million dollars annually for the work of our own foreign board is, of itself, no easy task. In addition to this, to administer the work on the field abroad, including nearly nine hundred missionaries, requires business capacity of a high order. The need of expansion of the whole work in order that we may meet our Presbyterian responsibilities, also requires administrative capacity. For these reasons it seems to me that we business men must take an increasing interest in this work. Too long have we left it to the women and the children, to clergymen and missionaries. We have not only to take a greater share in it, each for himself, but our clear duty is to get hold of our fellow-laymen here at home.

If, then, we are honestly to attempt to attend to this business, how shall we go about it? Let me suggest two ways:

First, by COUNSEL. I can imagine successful business men, possessing administrative ability, going to their pastors and saying, "Now, my friend, you have been burdened too long with this foreign mission cause in our church; let me take a share," just as Mr. Amerman showed us yesterday how the men in his church had stirred up the entire congregation to a larger service in this cause, and Mr. Whitford's testimony regarding the work in a Buffalo congregation shows what business men can do when they are ready to take hold.

Besides counsel, in the second place we must give CASH. We are all aware of the many calls in all directions upon our benevolence, but we must give the claims of the foreign missionary cause some large and fair share in our giving. It is not for me to say to you how much you are to give. Each must settle that with his own conscience and with his God. Our entire benevolences will not fall below the Jewish ten per cent, and I am speaking now of all our benevolences—foreign missions and home missions, but not pew rent, for which we have "value received" as a general rule, but the ten per cent is the minimum, and must be only a starting point in generous giving. It has been said that the most sensitive portion of our anatomy

is our pocketbook, and if we business men are to have any abiding interest in this work our pocketbooks must be opened wide. I confess that my own interest in foreign missions was secured, not through the reading of the lives of missionaries, or in the reading of other charming literature that is now so abundant and available, but by a friend coming to me and saying, "We want five hundred dollars for foreign missions and you must give it." I did so, and while the operation was painful, on the whole, like many another operation, it left the patient much healthier and stronger.

Now, then, we business men can help in this matter by planning large things, giving generously of our money to it, and, above all, we laymen must go to other laymen to secure their enlistment. It is much easier for us business men to reach others of our class than it is for the secretary of the board, or the minister of the church. This will take time and careful study of men to do successfully, but surely we must admit that it is worth while.

I have spoken briefly of the immensity of this problem—the two simple ways in which we can help, by counsel and by giving, and my last point is: when are we to attend to this business? "Do it now"—begin right here, with ourselves. Each man must go into executive session with himself and find out whether he is doing his whole duty. If I know the hearts of men at all, each of us will be ashamed that we have not done more, and we now are going to resolve, not how *little,* but how *much,* we can do to extend this blessed work.

During the sessions of yesterday one question kept recurring to my mind over and over again. It was this: "How much owest thou?" When, on the one hand, we think of the supreme sacrifice on Calvary, and reverently bow before the cross and repeat the words:

> "We may not know, we cannot tell,
> What pains He had to bear;
> But we believe it was for us
> He hung and suffered there,"

and on the other, when we turn to the appalling needs of the foreign mission fields, and see the noble band of workers there, who, amid many discouragements, are endeavoring to spread

the light from that cross, you and I, as Christian business men in this favored land, cradled in Christianity, may well say, "How much do we owe?" Can we ever pay that debt?" Never; but we can begin here and now and acknowledge it, and surely no sacrifice is too great for us to make. "Inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me."

XXI

THE LAYMEN'S MOVEMENT IN THE SOUTHERN PRESBYTERIAN CHURCH*

BY CHARLES A. ROWLAND, ATHENS, GA.

The Southern Presbyterian Church has always recognized its world-wide obligation. Its first assembly in 1861 stated this clearly and forcibly, although at that time war made it impossible to carry its deliverances into effect. In 1867, however, its first missionaries were sent to China, and since then steady progress has been made year after year, reaching its height when our last Assembly went squarely on record, stating that in the distribution of world fields our distinct responsibility was to evangelize twenty-five million non-Christians, and that at least one million dollars be raised annually—the equivalent of $4.00 per member, a year.

This is the task before us, and when you consider that our denomination has only 260,000 members, you can see at once that it is an undertaking that will require the coöperation of one and all. At present we are far from this desired condition. While we have many loyal supporters, the larger number who contribute do so merely as a duty, and consequently give in much smaller amounts than they would if vitally concerned with a sense of their real privilege. The majority of church members recognize the obligation to pay the pastor and the fuel and light bills, and perhaps to support the orphanages of our church; but they disclaim to themselves, if not openly, any real responsibility to give the gospel to the world. The record also shows that there are many who give absolutely nothing for this cause—last year over nine hundred of our churches being in this class. Then in the churches from which amounts are reported, there are many members who give nothing.

I suggest these conditions, more or less familiar to us all, in order that we may appreciate the difficulties with which we have to deal. We have taken the Laymen's Missionary Movement seri-

*Address given in the Laymen's Section Conference.

ously and not as a sporadic effort, and are planning our work accordingly. We do not believe that this movement is going to transform men into missionary enthusiasts in a day, nor that it is going to produce steady and conscientious missionary givers by rousing speeches alone. Its work, to abide, must be built up from the bottom and must be built solidly. This we are seeking to do in developing the Laymen's Movement in our branch of the church, keeping constantly in mind the conditions which I have reviewed.

Now a word as to our movement: Our organization meeting last May authorized a general committee of direction, to be composed of one hundred, one representative at least from each of our eighty-three presbyteries. In selecting men for our general committee, we ask them to serve, likewise, as chairmen for their respective presbyteries and to assume the necessary work, each in his own presbytery. This makes the presbytery the unit of our operations.

Further, we request the presbytery to confirm our appointee as chairman of the Laymen's Movement for the presbytery, in order that the movement may be officially related to the presbytery. Then in coöperation with the presbyterial committee of the presbytery we seek to enlist the men. We consider that men are not alive to the missionary enterprise because it has not been made intelligible enough. To many it has been an enigma. When properly presented and understood, it commands their cordial support. This has led us to recognize the necessity of disseminating information, and to this end we request each chairman first of all to procure a list of all the male members, of twenty-one years of age and over, in the presbytery. This is done through a missionary chairman appointed in each church. These lists become a valuable asset, showing, as they do, that two hundred and fifty-nine in every thousand members are men over twenty-one years of age. When nearly all these names for a church are in we mail three leaflets to each. We time this just previous to the date set for a presbyterial conference. This conference is convened at the call of the presbyterial chairman. All local chairmen and the ministers are expected. The attendance of the Presbyterial Committee for Foreign Missions is urged, in order that the plans decided upon may have the endorsement and coöperation of the entire presbytery.

At these presbyterial conferences we seek to make clear the distinct responsibility of the presbytery for its share of the amount called for by our Assembly. We use charts showing the number of members, the amounts given last year, and the distinct responsibility of the presbytery on the basis of the Assembly's standard. After a full and free discussion, action is taken, and if favorable, we recommend the plan adopted by our movement.*

THE PLAN OF THE CAMPAIGN

This plan, briefly, is for each local chairman on his return to organize a missionary committee in his church. We suggest to the session that this man be appointed chairman of the missionary committee; this committee to consist of one member from the session, one from the diaconate, one from the Sunday school, one from the Brotherhood, one from the Young People's Society, and any other organization of the church, so that each of these can assume a definite part of the amount to be raised in order to reach the Assembly's standard of $4.00 per member per year. The pastor coöperates by presenting the matter from the pulpit on a Sunday morning, and then this committee the week following calls upon every man and secures a definite subscription to foreign missions. In addition to this general plan, it is the policy of our movement to hold missionary conferences for leaders. Three were held last summer, and the results were of such a satisfactory nature that it has been decided to hold similar meetings this year.

We are now arranging for a state meeting which will be held in Mexico, Mo., March 17-19th. We expect in this gathering to touch the Synod of Missouri, and we have most encouraging responses up to this time. This conference is in charge of our field secretary, Mr. H. C. Ostrom, and is held under the direction of the synodical committee of foreign missions.

We have coöperated with the international and interdenominational movement in its city campaigns, and shall continue to do so whenever possible. In connection with their work in a city we endeavor to hold a denominational meeting to decide what shall be our part of the amount undertaken by the city coöperative committee.

*This plan is fully explained in a leaflet, which can be obtained on application to Charles A. Rowland, Athens, Ga.

The direct financial response, so far as we have been able to touch men, has been very encouraging. Following the laymen's meeting in St. Joseph, Mo., in October last, the First Presbyterian Church there, under the leadership of Dr. W. R. Dobyns, decided to increase its contribution from $2,700 last year to $10,000. Pledges have been secured that practically ensure this; and we were still further encouraged recently by learning that, in addition to this, an elder had decided to give $10,000 individually.

In Charlotte, N. C., the churches will give $10,000 this year, as against $2,558 last year. In a joint meeting of the officers of one of the churches, they personally subscribed $2,080 to missions. Some one then said that it was wrong to let the church debt remain unpaid any longer; whereupon, $2,800 was immediately subscribed to pay this off. This is but another proof that an enlarged vision of the need of the world helps one to see more clearly the need at home.

In Atlanta, the North Avenue Church, which has been one of our banner churches, giving last year $1,945, has set its face for $10,000 this year, and word comes that already $6,700 has been raised from sixty-five members, making this amount a certainty.

These few concrete cases will serve to show that men are ready to take hold and to do their part when this great work of foreign missions is properly presented.

THE PURPOSE OF THE MOVEMENT

We are holding firmly to the original purpose of the movement. Many are looking to the Laymen's Missionary Movement to accomplish all sorts of things. I am persuaded that this movement was called into being by God to enlist the men—the money-makers—to finance the missionary enterprise properly; and I believe that we business men can best serve the church and our generation by giving this movement our loyal support, as it seeks to arouse men to coöperate with the church in evangelizing the world.

We hope to make every layman in the Southern Presbyterian Church feel that this movement is God's call to him individually—a call to lend a hand in the great campaign of world-evangelization. And why not? Men are willing to admit that God is speaking in these days through the opening up of the world; through the wonderful facilities in communication and transportation;

through the great crises in the East, of which we heard last night, and through the marvelous results of the missionary workers on the field. But it is not so easy to get them to admit that these providences are likewise a definite call of God to them to stand back of this work with their means. Personally, I have never been in any work that so appealed to me, that seemed to offer such boundless possibilities for the investment of one's service, as well as of one's substance.

There is an element of satisfaction in this service that I have not found in any other; for have we not God's own Word that when this gospel of the Kingdom shall have been preached in all the world as a witness unto all nations, then shall the end come? And we learn also from his Word that there is a place for each one of us, and we can share in the glorious work of hastening that day.

As the body is composed of many members and all have not the same office, so the church is also composed of many members. The missionary, whether he be a preacher, teacher or a Christian physician, goes forth to foreign lands. The business man who remains at home, in person, can "go" potentially as he furnishes the means and prays. Each is necessarily dependent upon the other to give Christ to the world. The missionary could not go without the means. The Christian business man is not able to deliver the message of salvation except through the missionary on the field.

Therefore, what the church needs to-day, in order to evangelize the world speedily and adequately, is a real partnership of its many members, the business man with his means recognizing his responsibility for his part and being willing to give it, just as the man who goes abroad gives his life.

The Laymen's Movement will reach its highest usefulness and render its most effective service to the church as it is successful in bringing men face to face with the facts and in leading them to a deliberate determination to meet and discharge their world obligation.

IN ORGANIZATION

XXII

THE ONLY ORGANIZATION CALLED FOR: THE CHURCH

BY HON. JAMES A. BEAVER,

Judge of the Superior Court of Pennsylvania, Bellefonte, Pa.

The clear, clarion call of the great Captain, the living Christ, to his church militant, under the conditions which confront it in the current crisis of the world missions, is "Forward! Forward!!" For one hundred years the outposts have been skirmishing with inadequate support. The position of the enemy has been clearly defined. The numbers have been ascertained, the necessity for reenforcements is unquestioned, the call is, "Come over and help us!" The question is, Are we ready to respond to the call? The church has been apparently waiting until it could literally meet the requirements of the Great Command, "Go ye into *all* the world, and preach the gospel to the *whole* creation." It is but lately that all the world has been opened to the gospel and that every creature will hear it, so that, whatever reason there may have been for delay, not to say disobedience, in the past, seems to have been entirely removed. The challenge, therefore, is, Are we ready to obey the literal and insistent demands of the great command?

An army, as Napoleon said, goes upon its belly. It must be fed. In order to feed it, there must be an organized commissariat. It marches; it must, therefore, be shod. It meets varying conditions of climate and changes of the elements; it must, therefore, be clothed. It must fight, and, therefore, it must be armed. If it fights, it must expend ammunition, and, therefore, ordnance stores and supplies must be furnished. If there is effective firing, there will be casualties, and hence surgeons and a medical department. All this requires organization. Without it, there can be no effective and successful war. It is quite as essential for the church militant, if it is to meet the requirements of present world conditions.

Does the church furnish the organization required for aggressive, effective warfare against the foes of the King? This is the question which in other words is propounded for this hour, in the opening of which I am asked to say a few words—and they must be very few—as to the general topic, "The Only Organization Called For, the Church."

SCRIPTURAL FIRST PRINCIPLES

What is the *church?*

Its foundation. "Upon a well-known occasion, Jesus asked his disciples this question, 'Who do people say that the Son of man is?' 'Some say, John the Baptist,' they answered; 'others, however, say that he is Elijah, while others again say, Jeremiah, or one of the prophets.' 'But you,' he said, 'who do you say that I am?' And to this Simon Peter answered, 'You are the Christ, the Son of the living God.' 'Blessed are you, Simon, son of Jonah,' Jesus replied, 'for no human being has revealed this to you, but my Father who is in heaven. Yes, and I say to you, your name is "Petros," Peter, a rock, and on this "petra"—this rock, this bedrock of that great confession, that I am the Christ, the Son of the living God, I will build my church, and the powers of the place of death shall not prevail against it.' "

Its corner stone. "It follows, then, that you are no longer strangers, aliens, but are fellow-citizens with Christ's people and members of God's household. You have been built up upon the foundation laid by the apostles and prophets, Christ Jesus himself being the corner stone. United in him, every part of the building closely joined together will grow into a temple consecrated by its union with the Lord and, through union in him, you also are being built up together to be a dwelling place for God, through the Spirit."

Its ideal. "I pray that you, now firmly rooted and established, may with all Christ's people, have the power to comprehend, in all its width and length and height and depth, and to understand—though it surpasses all understanding—the love of the Christ; and so be filled to the full with God himself. To him, who through his power which is at work within us, is able to do far more than anything which we can ask or conceive, to him be all glory through the *church,* and through Christ Jesus, for all generations, age after age, amen!"

Its components. "Together you are the body of Christ, and individually, its parts. In the *church,* God has appointed, first apostles, secondly preachers, thirdly teachers; then he has given supernatural powers, then power to cure diseases, aptness for helping others, capacity to govern, varieties of the gifts of 'tongues.' Can everyone be an apostle? Can everyone be a preacher? Can everyone be a teacher? Can everyone have supernatural powers? Can everyone have power to cure diseases? Can everyone speak in tongues? Can everyone interpret them? Strive for the greater gifts."

Its unity. "There is but one Body and one Spirit, just as there was but one hope set before you, when you received your call. There is but one Lord, one faith, one baptism. There is but one God and Father of all—the God who is over all, pervades all and is in all. Every one of us, however, has been entrusted with some charge, each in accordance with the extent of the gift of the Christ. That is why it is said, 'When he ascended on high, he led captivity captive, and gave gifts unto men.' Now surely that 'ascending' must imply that he had already gone down into the world beneath. He who went down is the same as he who went up—up beyond the highest heaven, that he might fill all things with his presence. And he it is who gave the church apostles, prophets, missionaries, pastors and teachers, to fit his people for the work of the ministry, for the filling up of the Body of the Christ. And this shall continue until we all attain to that *unity* which is given by the faith and by a fuller knowledge of the Son of God, until we reach the ideal man, the full standard of the perfection of the *Christ.*"

Its consummation. "It is not to tangible, 'flaming fire' that you have drawn near, nor to 'blackness and darkness, and tempest, and the sound of a trumpet, and the voice of words.' Those who heard that voice entreated that they might hear no more, for they could not bear to think of the command, 'If even a beast touch the mountain, it shall be stoned exceedingly;' and so fearful was the sight that Moses said, 'I fear and quake.' No, but it is to Mount Zion that you have drawn near, the City of the Living God, the heavenly Jerusalem, to countless hosts of angels, to the festal gathering and assemblage of God's eldest sons, whose names are enrolled in heaven, to God, the Judge of all men, to

the spirits of the righteous that have attained perfection, to Jesus the intermediary of a new covenant, and to the sprinkled blood that tells of better things than the blood of Abel."

This is the picture of the church of the Living God. "Yes! I believe in the holy Catholic Church, the church universal, of all kindreds and tongues and peoples; I believe in the rock upon which it is built—"Thou art the Christ, the son of the living God." I believe in its corner stone, Jesus Christ, Son of God, Saviour of men, the only name under heaven, given among men, whereby we can be saved. You believe this also. But at present this church is intangible, it is unorganized, it is separated by oceans, by geographical barriers, by differences of language, by non-essential credal statements, by innumerable, inconsequential divergencies in forms of organization which prevent compactness and unity. It is clear that for the forward movement, which this age demands we cannot depend upon the holy Catholic Church, the church universal, as an unit.

THE PRESBYTERIAN CHURCH ORGANIZATION

I, therefore, also believe in a holy Presbyterian Church, a church with a splendid history, in a form of government which nearly approaches, if it does not entirely conform to, the Scriptural model, a church with a creed which we also believe to be Scriptural, a church compactly organized for aggressive, successful work, a church republic, in which every man has his place and in whose government each has a voice. Speaking for this branch, or corps, or division of the church universal, we do not, of course, claim that we can ourselves, unaided, realize the great dream of the great missionary movement of the age—the evangelization of the world in this generation—but we do claim that, with a complete and practically perfect organization of this division of the church, coöperating with other equally well-organized divisions of the church universal, we *can,* if we *will,* obey the great command of the Captain in the forward movement in which we are engaged, and can realize the full fruition of hopes and plans and results held and formed and expected, by, for and through this division of the church militant. It is not necessary for us to inquire, What division is upon our right? What upon our left? Are there sufficient reserves? If we move forward, will we have support? If we take the step that will bring results,

will the alignment be preserved by the other corps and divisions in the line? These are not the questions that need concern us. The Commander-in-chief, the great Captain, has all these questions in mind. Ours is the subordinate place. Will we each, as an individual member of a concrete unit, in the accomplishment of the great purpose, to give to the Son the heathen for his inheritance and the uttermost parts of the earth for his possession, take upon us our share of effort, of service, of sacrifice? The organization for the accomplishment of the grand purpose is complete. The more we study it, the more we may be assured that it is efficient and equal to all the demands which may be made upon it. If doubts have before this arisen, what we have seen during this great convention may well dispel them. Reenforcements are ready for the field and the fray, not only ready but crying to be sent. The question for each one of us is, Am I ready? Ready to furnish the means by which the commissary department and the quartermaster's department and the ordnance department and the medical department and the signal department can be furnished with the material equipment by and through which these reenforcements are to be equipped and maintained and rendered thoroughly efficient in the great campaign which is on for the evangelization of the world?

Men! I said I believe in a holy Presbyterian Church. Now! Do you ask me, do I believe that our Presbyterian Church—the church which we say we love—the church to which is committed the evangelization of 100,000,000 of men famishing for the gospel, the church with an aggregate annual income of at least $500,000,000—the church which gives to these spiritually famished millions for which it is responsible, out of this superabundant store which God Almighty has poured into its lap, a beggarly one dollar per member per annum—that this church is measuring up to its privileges and responsibilities? My answer is, *No!* I do *not* believe it. A hundred times, No! You ask me then, "Do we need some other organization than the church? And again I answer just as emphatically, No! We have an organization well nigh perfect. But what is an organization, perfect though it be, unless there be consecrated men and women behind it? It is a skeleton. But of what use for active, aggressive effort is even a perfect skeleton? It is like the dry bones in the valley of vision.

"Son of Man, can these dry bones live?" Yes, when the breath of Almighty God shall quicken them.

Men of the Presbyterian Church! Shall this skeleton live? Shall it be clothed with living flesh, with good red blood coursing through arteries and veins, and move forward, conquering and to conquer? Yes, when the Spirit of the Living God shall fill us with a consuming desire for the salvation of the millions for whom Christ died—for whom we are responsible—who, if they receive the Bread of life, will receive it from us, and who, if they go down to death without it, will leave their blood upon our skirts.

XXIII

THE BUSINESS OF THE BOARD OF FOREIGN MISSIONS

BY JAMES M. SPEERS, MONTCLAIR, N. J.

The Board of Foreign Missions of the Presbyterian Church is composed of twenty-one members, eleven clerical and ten lay members, who are elected by the General Assembly to act as the agents of the church in conducting and promoting the work of foreign missions, and who, in conjunction with the regularly appointed secretaries of the board, administer the funds which the church provides, and have general supervision and direction of the work. It is the link which connects the church at home with the missionaries in the field.

For the sake of facility and greater efficiency the board divides itself into committees, each of which gives its attention to a certain part of the work. There are, for instance, the China; India; Siam and Laos; Persia, Africa and Syria; Finance, and other committees, the China Committee giving special attention to things concerning the work in China, and so on. The work of these committees is submitted to the full board for final action.

Aside from the frequent meetings of these special committees, the board as a whole meets twice a month, and, if there were time to go over with you the docket of our last meeting, it would give you the best possible idea of what the business of the board is. It included in all some fifty separate items, dealing with many countries and peoples and with a great variety of business. Let me mention a few of them:

Here is a paragraph which has to do with a bequest for the erection of shelters for tuberculosis and other chronic diseases in Syria; further down is an item dealing with a request for the appointment of a physician to the Hainan Mission. The next deals with an appropriation for the Beirut press. Then we have an item regarding a training school at Manila, followed by an item dealing with the Siam Mission. Further down, another deals with an appropriation for freight and duties on supplies for the

Men's Hospital at Peking; still another, with a special appropriation to the West Persia mission for the extraordinary expenses incurred during the disturbances of last summer, including the expense of guards and Dr. Shedd's trip to Tabriz at the summons of the American consul. It is, of course, the duty of the board in case of serious disturbances such as that which occurred at Tabriz last year to take every precaution to safeguard the lives of the missionaries and to protect the mission property, For instance, when the cablegram was received at the board rooms from our missionaries in Persia apprising us of the disturbances just referred to, that cablegram was immediately transmitted to the Secretary of State at Washington, together with the names of our missionaries resident in Persia, as well as a summary of the property held there by our board. With this was coupled an expression of confidence that our government would do what was in its power to safeguard the lives of the missionaries and protect the mission property. In response to this the Secretary of State immediately cabled to the representative of our government in Persia, instructing him to see that our missionaries were given every necessary protection. Let me add here that our board never asks the intervention or protection of the government for our missionaries on the ground that they are missionaries, but solely on the ground that they are American citizens and as such are entitled to the government's protection.

One of the important duties of the board is to seek out and select the right men and women for missionaries and to appoint these to the places and work for which they are best suited. It has also the general oversight and direction of the nine hundred men and women workers on the field and the thirty-two hundred native helpers associated with them who are conducting evangelistic work, hospitals and dispensaries, schools and colleges and printing establishments.

One of the most valuable departments of our work is what is known as the Home Department, with which the Forward Movement Committee has been acting in coöperation for more than five years past. The special duties of this department are to awaken and stimulate interest in the churches and in individuals in the cause of foreign missions and to raise funds for the carrying forward of the work. Through its agency a very large num-

ber of churches and many individuals have within the past few years undertaken to provide, wholly or in part, for the support of their own parish abroad, this in some cases covering the support of an entire mission station. The fact that one hundred and fifty thousand dollars more was contributed last year by the churches than was contributed by them four years ago, is in large part due to the work of this department.

THE FINANCES

Among the special committees already referred to, that on finance, which advises with the treasurer in the details of his work, is one of the most important. Its chairman, Mr. Wm. E. Stiger, is a lawyer of high standing in New York, and the work which he does gratuitously as counsel for the board would otherwise cost it some thousands of dollars. There is always a large number of legacies in process of settlement, connected with which there are of necessity many intricate questions of law which have to be dealt with. Associated with Mr. Stiger on this committee, are Hon. Darwin R. James, Mr. John T. Underwood and Mr. John Stewart.

The Treasurer's Department of our work is, I believe, as efficiently and economically conducted as the office of any well organized business establishment in the country. The books are regularly audited by a firm of certified accountants. Here all the funds are received and disbursed. The treasurer is also custodian of titles to property and other legal documents of the board. Accounts are kept with forty or more missions and stations. The individual missionary does not receive his salary direct from the home office in New York, but from the treasurer of his mission. Payments to these mission treasurers are made by draft on ourselves, and the board is so well and so favorably known that its drafts can readily be sold in Shanghai, Bangkok, Teheran or in any other city in the wide world where we have occasion to send them. These do not become a draft upon our home treasury until they are presented for payment at our bank in New York City, which in some cases is three or four months after they have been issued.

It is also the duty of the treasurer to arrange for the transportation of our missionaries and their effects to the particular field to which they have been assigned. Tickets for the journey,

covering ten thousand miles, more or less, in the course of which the missionary must travel by sea and land and by many different routes, are put into the missionary's hands before he leaves New York.

Except a few of the more valuable pieces of property, such as the Shanghai press, in which large sums of money have been invested and which are insured against fire in the ordinary way, our board insures its own property, an insurance fund having been established for this purpose into which a stated sum is paid annually. As the loss by fire of mission property is exceedingly small, it is much cheaper to insure in this way.

The question is often asked, and very properly, how much of the money contributed for the work of foreign missions is actually applied to that work and how much is used for administration. I am very glad to be able to inform you that last year less than four and one-quarter per cent of the funds contributed were spent for administration. In addition to this there were expenses, other than administrative, and expenses directed by the General Assembly, which make a total of 6.86 per cent for every kind of expense at home. In other words, between ninety-three and ninety-four cents of every dollar contributed was actually sent to the mission field.

In this connection it is fair to point out that, notwithstanding the greatly increased cost of living, the salaries of our secretaries have remained stationary for about twenty years. A very common criticism of mission boards is that they keep a lot of "dead wood" on their secretarial force. I want to say to you very emphatically that that criticism has no application to your board, for its secretaries are all exceedingly alive, wide-awake men.

I imagine that all of us winced yesterday morning under the criticism of Mr. Morse, when he charged the Presbyterian Church with bad administration, in overworking its missionaries and providing them with poor equipment in the field. I suppose that is true. The fault, however, lies not with the board, but with the church, which fails to provide sufficient means to properly man and equip the work. Perhaps our Presbyterian pride was hurt by the criticism. I hope it was; but I hope also that the hurt may work its way down into what Mr. Marling has just spoken of as the most sensitive part of our anatomy, namely, our pocketbooks.

XXIV

A MAN'S PART IN LEADING THE MISSIONARY WORK IN THE SYNOD*

BY JOHN H. SAMPLE, CLEVELAND, OHIO

The demand that the men of the church shall come into their own in the matter of carrying on the work of the Kingdom of Christ comes from every quarter of the church. The Indianapolis and Cincinnati Brotherhood Conventions and the Omaha Missionary Convention were outward and visible signs of this demand, as is our meeting here this week. It will be in vain that we meet at this time, if we do not yield to this demand and carry back with us to our particular fields of labor something of the fervor that we have here in our united capacity and impart it to others, who are not fortunate enough to be here. Doubtless the inquiry has arisen in the mind of every one of us, Why is the church as a whole not more alive to her responsibility in the matter of world-evangelization, and more active in the discharge of her obligation in this regard? To answer that is but to ask another question, Why is each one of us not more alive to this responsibility and more active in its discharge?

The evangelization of the world is both a promise and a prophecy. It is more than that. It is an enterprise, the most gigantic, the most stupendous that confronts mankind. The construction of the Panama Canal is admittedly the greatest physical undertaking under way in the world, if not the greatest in the history of the world, but so far as calling into action the highest powers of mind and heart, the greatest patience and physical endurance, and, in fact, everything that goes to make up a strong, sturdy masculineness, the Panama undertaking sinks into insignificance when compared with the missionary enterprise. So far as the completion of the canal is concerned, the number engaged upon the work from the first to last will not be large, and whatever of glory or reward there may be, will be reserved for the few; while in the missionary enterprise there may be service and reward for everyone, to the humblest follower of the lowly Nazarene.

*Address given in the Laymen's Section Conference.

We are inclined to rest down hard on the prophecy and the promise, and to hold back in the enterprise of missions, not from any lack of faith nor from any lack of ability, but from sheer ignorance and indifference. How to remove this ignorance and indifference and to substitute for them enlightened zeal is the problem that confronts us.

The activities of the various missionary committees, from that of the General Assembly down to that of the session, should be devoted to the instruction and enlistment of every member of the church, in the cause of foreign missions, that thus may be fulfilled the purpose of the church in making it one great missionary society.

QUALIFICATION OF COMMITTEEMEN

What shall be the qualification for service and some of the duties of the synodical foreign missions committee?

Every member of a synodical committee should have a desire and willingness for service, coupled with a deep sense of his unfitness for it, except as guided and sustained by the Holy Spirit, through prayer. There can be no hope of successfully carrying on the work of the committee without having a prayerful attitude.

The duty and privilege of prayer in this matter cannot be too strongly insisted upon. Nothing can take its place. The command is to "Pray therefore the Lord of the harvest, that he send forth laborers into his harvest." While not abating any of the effort to increase the contributions, there should be a vigorous effort made to arouse the churches to greater prayerfulness. These two phases of activity can proceed along parallel lines, as men are more likely to pray for the thing for which they contribute, and per contra, are more likely to contribute toward the thing for which they pray.

The synodical committeeman should be a man who believes that the last command of the Saviour, to go into all the world and preach the gospel to every creature, is still in force, and imposes upon the church the duty of sending the knowledge of the truth to earth's remotest bounds. He should be a man with a vision of him who is invisible, that he may always know that God's word shall not return unto him void, but shall accomplish that whereunto he hath sent it, and in spite of the apathy of

some and the open opposition of others who have named the name of Jesus, he must never lose faith in the ultimate and complete triumph of the gospel. He must try to pass on to others this vision of a triumphant church. He must agree with Paul in his Mars Hill address, that God hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation, and that there is no distinction of person with God.

The needs of the Board of Foreign Missions and its recommendations through the General Assembly should be thoroughly understood. For instance, the last General Assembly adopted the board's recommendation that the church should take its stand on the Omaha platform, and strive for a fivefold increase of missionary activity, to the end that the 100,000,000 people to whose evangelization the Presbyterian Church is particularly committed may receive the glad tidings in this generation. It must be that this important recommendation can be so transmitted to the churches as to fill them with an earnest desire to have a part in the accomplishment of so great a task.

The committee should study the reports of all the presbyteries within the bounds of the synod, for a period of years, to determine what progress, if any, is being made by each presbytery in the matter of contributions, and after a thorough canvass of the situation, definite recommendation should be made to each presbyterial committee, and the committee urged to take up the matter with each church in detail. An examination of the presbyterial reports of one synod revealed the fact that in the presbytery having the largest average contribution per member, three churches, with less than one fourth of the membership of presbytery, contributed more than two thirds of the total presbyterial amount, leaving the balance of the churches of that presbytery with an average of nearly twenty per cent below the average of the synod as a whole.

Doubtless, where a fact like this is brought to the attention of the presbyterial committee, but the recommendation as to the remedy to be applied, and a definite aim to be sought, much good can be done. If it is apparent that the chairman of the presbyterial committee either cannot or will not take up the work assigned to his committee, the synodical committee should have the cour-

age to recommend to presbytery that either a reform or a change should be made in its foreign missions committee.

THE BASIS OF APPEAL

The command to go into the world and preach the gospel to every creature is sufficient authority for the conduct of the work, and for a basis of appeal, but there are yet many disciples of a reflective nature apt to inquire and slow to believe, who need to be shown the wound-prints in the hands and side of the Crucified One, but when convinced, cry out, "My Lord and my God." May we be profoundly grateful that for such as these there is a wealth of concrete facts in missionary accomplishment and conquest that will fully satisfy the honest inquirer. There is testimony unsolicited, most abundant and of the highest character, that the missionaries are wise, tactful, unselfish, faithful and efficient, and that, besides ministering to the spiritual needs, they have established modern systems of education and a modern literature, have exalted womanhood and have been the pioneers of commerce in non-Christian lands. In fact, in all lines of work for the spiritual, mental and physical uplift of the people to whom they have gone, they have done more than all other agencies combined. Missionaries set up the first steam engine in India, and with its aid they introduced into that country the modern manufacture of paper on a large scale, and in ten years translated the Bible and printed parts thereof in thirty-one languages, accomplishing all this with funds earned, mainly, by their own hands and heads. The Hon. Chester Holcombe says, "The manufacturing and commercial interests of the United States, even though indifferent or actively hostile to the direct purpose of the missionary enterprise, could well afford to bear the entire cost of all American missionary effort in China, for the large increase in trade which results from such efforts." Shall facts like these be kept concealed while the flippant jest and sneer of the frivolous, ignorant tourist have free circulation? Each synodical committee should have a bureau of publicity to give information in regard to the missionary work of the church, that the church as a whole may be instructed and edified, and especially that young men and women may be taught that there is no laudable ambition but may find its highest gratification in the missionary service. Short, concise paragraphs, in which every letter counts in setting

forth the facts in regard to the missionaries and their work, can be published in a secular newspaper in every county in the Synod of Ohio, to the extent of three columns extended over a period of three months, for one hundred and fifty dollars, and doubtless the same could be done in at least five of the synods represented here. Will it pay? Go ask the men who have such faith in this method as to be willing to contribute thousands of dollars for a political or business propaganda.

We all know what combination and concentration and consecration of purpose accomplish in the business world. In every large business the staff is called together frequently to consider plans, to give suggestions and to receive instructions, with the end in view that the business may be advanced. Last week a writer in a technical journal, urging concerted effort to bring about uniformity in the manufacture of car-wheels, said, "It is usually the case where there is concentration of effort, results are forthcoming." That is true. The same concentration and consecration of purpose and effort as are thus successful in business will bring about equally good results if applied to the missionary work. Something for nothing can no more be had in this work than in any other field of labor.

All this work is essential and can be made productive of good results. Yet it is recognized that there is nothing so potential for good in awakening the church to a sense of its duty as the personal appeal. This does not refer to the perfunctory address, once a year, without any "missionary concert" or other evidence of interest in the interval, but refers rather to the fervid appeal of one whose lips have been touched with a coal of fire from the altar, and whose heart is aflame with love and zeal for the Master.

The synodical committee should arrange with the presbyterial committee to have as many churches as possible visited by some one to make this personal appeal. Nearly every synod has a synodical superintendent of home missions, laboring under the direction of the home mission committee, and some synods have more than one. Why not have a superintendent for foreign missions?

THE ENLISTMENT OF EVERY MEMBER

The end to be sought by all the agencies is the enlistment of every member of the church in the service of the Master. Prob-

ably it is too much to hope that men who are out of the church shall be in full sympathy with the effort to evangelize the world, but certainly it is not too much to expect that all who openly profess their faith in Christ shall have at least a friendly attitude toward the great work, and that those who are advanced to official positions in the church should be active in their efforts toward this end. All men should be fair and should apply to the missionary work such rules in judgment as are given to other movements. No one can object to insistence upon proportional and systematic giving. While not abating any effort toward an immediate increase in contributions, there should be constant effort to educate and inspire each member of the church to a recognition of his stewardship, as to so much of this world's goods as may be intrusted to his care, and thus lay the permanent foundation for continuous, systematic and proportionate giving, a giving that does not require the repeated personal appeal to place and keep it in motion.

Let it be known to everyone who takes refuge behind the story of the widow's mites that the emphasis should be placed not on the two coins, but on the fact that it was her whole living. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want."

Said the London *Quarterly Review,* "Really, the missionary enterprise of the church of God in England is the very salt of our civilization. Wherein lies our safety? In spiritual magnanimity! If you want to take care of your empire, take care of your missions. It is a strange thing to say, but the guarantee for your splendor is your sacrifice. You are going to keep your wealth just as you give it away in noble causes. The tonic for your luxury is the generosity that does and dares for the perishing, and if you want to keep your place with the topmost nations, you will keep your place at the top by taking a tremendous stoop to those who are at the base." That is undoubtedly the truth as to England. It is equally true of our own land. God is in control. We have seen lately how a breath of distrust can wipe out values in a night, very much as a heavy frost in midsummer cuts down the vegetation. How much any one or all of the causes assigned for the present financial stringency really led up to it, no one can tell, but be sure of this, that the directing hand of the Lord is in it all, with some beneficent end in view. Who knows

but it was sent at this time to bring the church to a sense of its dereliction in the matter of stewardship! Who knows but that it was sent, too, to give the church the adversity necessary to develop enthusiasm, for enthusiasm is rarely developed when we are peaceful and serene. May there be in this a lesson to us, to spare ourselves from still greater trials by turning to the Lord's work with new zeal. Certain it is that nothing would so soon terminate the present financial disturbance and prevent its recurrence as for the church to recognize that the silver and the gold and the cattle on a thousand hills, in fact, all the world and the fullness thereof, belong to the Lord. Yet, with all our apparent trouble, we are rich beyond the dreams of avarice as compared with fifty years ago. Since the beginning of the last century our national wealth has increased more than seven times as much as our population, and to-day amounts to about $115,000,000,000. The increase alone in wealth for the first four years of this decade exceeded the total wealth of the nation fifty years ago. By far the larger part of the wealth is in the hands of Christians, and no small part of it is in the hands of our beloved church. It is probable that the output of gold in the world this year of grace will amount to $400,000,000. Again, the Lord is in control, and can turn this into a blessing or a curse, according as we keep him in our hearts or reject him. We need to adjust ourselves to the Divine economy in seeking first the Kingdom of God and his righteousness, and to learn that a man's life consisteth not in the abundance of the things which he possesseth. All honor to Lord Cromer, who has recently retired from British service in Egypt, leaving behind a record for efficiency, fidelity and integrity unsurpassed so far as the material development of the country and the physical welfare of the people are concerned, but already there is inquiry as to whether there has been any real uplift of the people. With all his ability and his talent for affairs, apparently he has yet to learn that character must precede comfort, and that while civilization without the gospel cannot permanently uplift a people, the gospel without civilization can completely transform society.

Probably never in the history of the world has there been such a conjunction of need of missionary work, willingness and preparation on the part of the heathen to receive it, and ability on the part of the church to give, as exists to-day. Our missionary

executives have administered the trust committed to their care with so much fidelity and efficiency that our missionary requirements far exceed the supply, and the solution of the missionary problem now rests wholly on the home church. From Japan, Korea, China, Siam, Persia, India and from practically all the non-Christian world the demands for the gospel are breaking like waves against the rock of a tardy and delinquent church, so that in more ways than one the fields are white to the harvest. It looks as if the very life of the church might depend upon the manner in which she meets this obligation. Surely, surely there must be enough wisdom and consecrated business talent in the Presbyterian Church, under the direction of the Holy Spirit, to set in motion a propaganda that will arouse the church to a sense of responsibility and cause her so to advance that she will confess her shame and confusion at having set so low a standard as a fivefold increase in men and means. May we all awake out of sleep and, redeeming the time, work to the end that the Lord will hasten the day when, in the language of President Harrison, "The stride of his church shall be so quickened that commerce shall be the laggard and love shall outrun greed." And thus may we hasten the coming of the Lord, and the fulfillment of his prophecy that the whole earth shall be filled with his glory.

XXV

A MAN'S PART IN LEADING THE MISSIONARY WORK IN THE PRESBYTERY*

BY THOMAS MC E. VICKERS, SYRACUSE, N. Y.

Dr. Roberts, speaking to us yesterday afternoon, said: "Walter Lowrie is an example to the laymen of our church to labor for foreign missions as they have *ability* and *opportunity*," and it is along these two lines that I wish to speak for a few moments on a man's part in the work of the church, through the presbytery, for the world-wide extension of the Kingdom of God.

In the first place, as to ability.

It is often said, and with good reason, that the men of the Presbyterian Church control a disproportionately large share of the wealth of the country. This is an indication of ability which some of us have more and some have less, but it would be hard to find a body of men of higher average ability than the men of the Presbyterian Church.

It is only reasonable and fair that the ability and ingenuity that have contributed to our success in secular affairs—the God-given ability and ingenuity—should be consecrated to his service in the course of extending his Kingdom.

There is no question as to our equipment for the work as far as *ability* is concerned.

As to our opportunity, that is not something we find, but something we make. Opportunities do not often come to those who wait, to the idle, but the one who has opportunities is the one who makes them.

Some years ago, at a missionary conference, a delegate from New York, speaking of the difficulties they had to contend with in their work there, used often the phrase, "You know in New York we are very busy people." I have always taken exception to this statement, not because it wasn't true, but because it gives a false impression. We are all busy. I have lived in a half-dozen different communities of from ten thousand to a million population, and in each one I have found the people believing they are

*Address given in the Laymen's Section Conference.

the busiest of the busy, and yet they all have time for the things they are interested in, for which they *make opportunity.*

Without doubt there is no lack of opportunity to work for foreign missions, if we are interested therein. If we are not working for the extension of the Kingdom, is it not pretty good evidence that we are not interested; is not that at least a fair inference?

What is the relationship of this to our part as men in the presbytery in working for foreign missions?

Those who are of exceptional ability are comparatively few, and for them are the large fields, of the church at large or the synod, but for those of us who are of average ability, and most of us are that, the presbytery presents a field of work which just bristles with opportunities to those who are willing to go after them.

A few years ago I came to the community where I now live and connected myself with the church to which I now belong because it was supporting its own missionary on the foreign field and was, as I thought, a missionary church. I have come to realize, though, that while this church leads all the churches of our presbytery in its gifts to foreign missions, it is far from doing its full duty.

I realized that the other churches were also doing much less than they should, and that through the organization of the presbytery there was an opportunity to help these to a better realization of their responsibility and privilege in the matter of spreading the gospel.

Having been a delegate to the Omaha convention last year, I was deeply impressed with the necessity of *doing something,* and secured the appointment of chairman of the presbytery's committee on foreign missions.

Investigation showed that our presbytery was not only far below the average of the entire church in its per capita gifts to foreign missions, but comparing it with a number of other presbyteries in different parts of the country, of the same size, similarly situated as regards the character of the communities about which they centered and of something near the same ability to give, as indicated by their per capita gifts for congregational expenses.

Our presbytery ranked the lowest of all.

Evidently there was room for improvement, and we immediately took steps to apply a remedy. Enlisting the services of our Forward Movement secretary, Mr. McConaughy, a campaign for foreign missions was organized during the late fall, and with the help of some of the available missionaries and board secretaries, conferences and meetings were held in almost every church in the presbytery.

A gratifying feature of this campaign was the coöperation of every pastor who was asked to coöperate in a work planned and carried out by a layman.

There have been immediate effects from this work, a pastorless church has been tided over so that its gifts this year will not show a falling off, two churches decided upon the support of a missionary, increasing their gifts one hundred per cent in one case and fourfold in the other. The pastor of a church which has heretofore given practically nothing has just pledged itself to give one hundred dollars a year, and there is yet more to follow.

We have other plans to work out in the endeavor to make permanent what has been done, and to bring about further progress towards fulfilling our duty as Presbyterians in the evangelization of the world, but of which there is not time to tell.

I have not spoken of these things because they are unique, for as much and more has been done in other presbyteries, but because it shows what a layman can do. This is not only a man's work, but I believe it is a layman's work. We laymen should take the burden of this work off the shoulders of our pastors, that they may be relieved of the obligation to "serve tables."

We should bring to bear upon the problem of rousing the church to its missionary responsibility the same interest and ability and businesslike methods that we apply to our daily work. We have the necessary ability, and for many of us I believe the presbytery presents the opportunity of using that ability in this work.

You say you are only one? The church is made up of individuals and you *are* one. You cannot do everything? But you can do something.

Let us, then, resolve, "What I can do, I ought to do, and what I ought to do, by the grace of God I *will do.*"

XXVI

A MAN'S PART IN LEADING THE MISSIONARY WORK IN THE LOCAL CHURCH*

BY W. L. AMERMAN, NEW YORK

"Leadership" is rather a strong expression to apply to the part men are taking at present in the missionary work of their churches. It will hardly do to-day to take for granted that the men's part in the individual church is admittedly that of leadership. Very many pastors in attendance at this convention are unable to say of the men of their membership that they "will lead where any of the women and children are willing to follow," or even that their men "will follow where any of the women and children are willing to lead." We often find the remarkable sentiment prevailing that the missionary leadership properly devolves on the women and children. We are all accustomed to hearing the position stated somewhat as follows (and some of us are perhaps even accustomed to saying it): "I have my living to make and my pew-rent to pay, and my wife belongs to the women's missionary society, and every last one of the children has a mite-box or a jug or a brick-book, and I am bled to death now without getting up schemes for the benefit of the heathen." However, the day for that sort of talk is passing; at a gathering like this it ought not to be necessary to devote much time to arguing that the place of leadership in the greatest work in the world does properly devolve upon the men of the church.

Nor need we lose much time refuting the kindred proposition that this is the pastor's affair. "What do we pay him for? Let him do the leading," some say. This should be said, however, while we have the pastor's relation to missionary leadership in mind: That, no matter how eager he may be to push this cause—as well as all other good causes—the movement for large advance comes with tremendously greater power as a spontaneous demand from the pews, from the rank and file; when it comes thus, its success is almost assured.

*Address given in the Laymen's Section Conference.

Even the pastor is not always favorable to an aggressive forward movement for missions; but, to do him justice, it should be said that if he is disposed to confine his leadership to measures sure of a following or recognized as approved, or at least not likely to be opposed, his conservatism has generally been born of bitter experience. But a tolerant attitude, if nothing more, may usually be expected from him, and the busiest or most indifferent pastor will welcome lay initiative, and be only too glad to see the men taking hold of any good work, little matter what it may be.

I think we are agreed that we men, here—"a band of men whose hearts God has touched"—who are getting a vision of the possibilities of service, usefulness, influence, are the men to lead the campaign in our own home churches.

Nor does this involve more than a straight-out business ability; no technical training, no large knowledge of the history of missions, no rhetoric or oratory; it is, rather, a matter of praying, of planning and pushing. Personal work is the secret. It is a man's job; there will be scope for all his originality, energy and ingenuity. It will tax his executive ability and advertising skill. All these qualities will be needed in his self-imposed task of creating an adequate missionary interest in his own church—inducing it to undertake an adequate share in the great missionary enterprise. Once undertaken, the problem will prove very similar to that of *making a market*—of creating a demand. I remember reading years ago how the Standard Oil Company introduced kerosene into a city which had been selected in Mexico. They put a lamp, filled and trimmed, in every dwelling. It cost them forty or fifty thousand dollars, but it forever drove out the tallow dip. Now Archbishop Paley's supposed watch, picked up on a heath, does not more clearly argue design than does the existence of missionary interest in a church. Do not expect it to "happen." Away back somewhere somebody is behind it in prayer and labor.

HOW TO INCREASE THE MISSIONARY INTEREST

If I am asked to-day how I would go about the task of lifting the missionary interest of an individual church to a higher plane, I would say:

First, by prayer. Ask God for a plan; but do not expect to see the end from the beginning; be prepared to go forward one step at a time; often only light enough for one step will be given.

Very likely the enterprise will far outrun your highest hopes. It usually results thus when a man once sets out to do God's work in God's way. Wait on God for the workers, remembering the record of One who, though himself divine, continued all night in prayer to God before he chose the Twelve.

Second, select and enlist those who are to stand next to you in the crusade. It may be necessary to use means first to increase their interest. This has often been done with a well-selected missionary book, or by securing attendance at a missionary gathering like this. Perhaps measures must be taken to bring up the spirituality of such a worker to a higher plane.

Third, organize public sentiment; "accelerate" it, as the New York traction promoter puts it. Constantly sow seed, educate, agitate. On beginning such a campaign it might be well to look up the past missionary history of the church; how many, if any, have gone out in earlier days to bear the gospel message; how long since anyone has volunteered? What is the share of your church financially, and how does its beneficence in the present compare with the record of its past, or with that of other churches, or with what it spends upon itself, or with its real ability and opportunity.

Familiarize the congregation with the idea that a large missionary advance is due and is coming. Keep before the prayer meeting the idea of a direct relation to a specific Parish Abroad, with the privilege of knowing intimately the results from the efforts made in self-denying giving, and the responsibility for developing this field and for entering new doors as God opens them. Anticipate and remove the more dangerous objections, as opportunity offers, during this educational campaign.

Official endorsement by the session of some definite plan is the usual point first aimed at; then there naturally follows some action at a mid-week prayer meeting, or some other meeting of the congregation. To put into effect whatever plan is thus endorsed there should be appointed promptly by the session a permanent missionary committee, representative of the several parts of the church, charged with both the educational and financial sides of the missionary interest. I am well aware that there are people who look upon the calling of a meeting, passing resolutions and appointing a committee as a sovereign remedy for any

ill, and certain to accomplish any task. The wisdom of "calling a meeting" depends upon whether or not a demand for a meeting has been created first. "I can *call* spirits from the vasty deep." But will they come? It is easy, too, to urge that we are over-organized now, too many committees, etc., but a committee is simply a business method of securing better results than can be obtained by one man working alone. As has been well said, what is wanted is "not less harness, but more horse."

THE CHURCH MISSIONARY COMMITTEE

The missionary committee of the church, then, should be appointed by the session, and include an adequate proportion of the eldership, and representatives of the other organizations in the church—of the Women's Missionary Society, the Sunday school, the Young People's Society, the Men's Club or Brotherhood, etc. This committee should then set itself to studying how to further the missionary interest of the church. The plan usually adopted nowadays is to relate the church as directly as possible to some definite work or "parish" on the mission field, home or foreign or, better still, to both, thus having a work which the church can consider as its own, and for the extension of which, as God opens new doors, it shall be directly responsible. A powerful incentive to *extra* giving is thus furnished, for the gifts thus made, perhaps involving special self-sacrifice, are so directly applied to advance work that the givers feel without any question that they are thus accomplishing what the missionaries appeal for.

The committee should study the publications of the Forward Movement, and keep in touch with its measures, striving to give effect to the policy adopted at gatherings like the present convention. Of course, the chief opportunity for developing and guiding the growing missionary interest is in the monthly concert, or missionary meeting, where information about the church's own special field or fields and of the work generally should be regularly presented by means of letters, photographs, stereopticon views and addresses. In connection with this, the circulation of up-to-date printed matter is a valuable agency.

The Financial Side! The familiar appeal for funds, or taking of a collection, of course disappears from a meeting like this. The people come together to enjoy hearing how their gifts have

been used and blessed, rather than to listen to appeals for more money, and with the growth of the work thus properly presented the financial side should become increasingly easy to handle. It is important to keep in mind that the committee's work is not chiefly to raise money, but rather to educate the church to know and love the missionary work; not to secure large sums, but rather to adopt right principles and standards of giving; to induce regular gifts from the many, rather than depending on a few so-called "large givers."

Sometimes the charge of the entire beneficence of the church is given to this committee, the pastor preferring to refer all appeals to it for consideration. Of course, where gifts have been widely scattered, a wise committee will seek to unify the missionary interests of the church, without attempting, however, to force everything into the one channel.

The question of finding the time! This is the vital point; all this work takes time, and "time is money;" in fact, it is more precious than money to many a business man, who would fain buy off from personal effort by liberal contributions. But it is a question how far the claims of God for service can be compromised by a gift of money. A subscription to take the place of something a man values still more, will never win the world for Christ. Mr. John R. Mott says: "A leader must know the way himself, must keep ahead, and must get others to follow him." This takes precious time; time to keep one's own heart warm in the closet with the Word of God and prayer, and with the news of the Kingdom; time to enlist other men, to plan and to execute. But what the Kingdom is waiting for, is not the hard-earned money of the business man, but *his hard-earned leisure.* And "who then is willing to consecrate his service this day unto the Lord?"

XXVII

WHY NOT MEN'S MISSIONARY SOCIETIES

BY REV. JOHN ALLAN BLAIR, CHAMBERSBURG, PA.

We are in need of no more organizations. The creation of men's missionary societies in our churches would not be the correct answer to the question we are asking, "How shall we measure up to our work?" Rather would it be an evidence that we misunderstand the situation. We must get away from the idea that greater and more effective work means extra machinery. We shall very largely lose the inspiration and impetus of this convention if we attempt to confine what we here gain to the narrow channels of petty organization. The greater work we are to do will depend not upon a multiplied organization, but a fuller use of the ample means already ours. We have the machinery; what we need is lubrication and better use of the machinery. The truth brought out most clearly in this convention is, that the church itself is the ideal working unit. We are witnessing the discovery, or the recovery, of the church, the whole church, as God's sole appointed agency of aggressive truth. There is little doubt that the women's societies originated in a well-founded belief that the church as a whole—this original unit of work—was not measuring up to its task. If the whole church would not do *its* full work, the women would and could do theirs; hence that splendid organization for study and effective service. This meeting is the tardy response of the men to that heroic example. This meeting is the finest tribute, the highest appreciation that the women's societies have ever received. But shall we lose the church-wide sweep of this occasion by imitating the woman's movement, which was at the best but a substitute for the ideal forward movement of the whole church? Has not the day for such a retrograde step long gone by? Shall we not merge all minor organizations into the mother of them all, the church itself, and proclaim to the world that the church is the only organization needed? Shall we not declare that we, the men of the church, inspired by the work of the women's socie-

ties, do now move up to their advanced position, not to rival them, but to join forces, and, as a united church, carry on the work that our Lord began? To my mind, any other course would witness to our inability to measure up to the present opportunity.

To organize men's societies would (1) perpetuate a present unsatisfactory distinction between men and women. Christ has laid no spiritual duty upon women which does not rest as heavily upon men. This is particularly true of the work of spreading abroad the gospel. The commission of Christ Jesus knows neither sex nor age.

To organize men's societies would (2) emphasize the present mistaken idea that the church's various functions are not vitally related. It would be saying that the church itself is not an adequate organization. The fact that separate societies already exist is an indictment of the church. Those separate organizations declare emphatically that the church is not furnishing a full and ample field of activity, is not elastic and inclusive enough to stand the strain of differing phases of work. To organize the men separately would be an indictment even more serious, since it would be done in the face of clear knowledge of the whole church's duty and supreme fitness for her work, and in the full tide of the greatest whole-church inspiration and enthusiasm the world has ever seen.

To organize men's societies would (3) be a most lamentable crippling and limiting of the splendid spirit here manifest. We must never forget that the final interpretation of missions is not a system, not a method, but a glorious, stirring vision; not a scheme, but a divine impulse. Shall we attempt to catch and fix in an organization the spiritual essences and fragrances of this hour? Shall we try to crystallize an uplift of soul? Can we stereotype a spiritual passion? Nothing will so surely waste the forces here gathering head as will the forming of plans limited in insight and imagination. The forming of societies is not the response that God expects us to make to the divine call here sounded. Such a response would belittle and make of small effect what God is giving us of outlook and high counsel. We must not, we dare not, limit the greatness of this opportunity. "Method" is not the goal of this movement. One feature

of this convention that is pathetic is our eager search for plan and method, our noting down of these, as if they were the solvents of our difficulties. Even the best method serves but to express the essential consecration and passion which must animate all successful work for Christ. The best method ever devised will fall flat, unless it be merely a mode of expression of that unconquerable hope, that absolute sacrifice, that glowing faith and burning zeal which alone determine spiritual results. Larger and more intelligent use of the means we have, a great resolve to bring the full missionary power of the whole church into play—and that as an executive unit, not as a federation of separate societies—this alone will utilize to the full the possibilities of this meeting. I repeat, the truth that seems to me to be brought out most clearly in this convention is the recovery, or the belated discovery, of the whole church, men and women and youths, as the divinely appointed agency of God for all his work. The only adequate realization of the significance of this meeting, the only effective response to the call of God here sounded, is an immediate shaping of the church as at present organized to the aggressive uses of the Spirit.

And this is to be best accomplished by the appointment in every church of a general missionary committee, representative of the entire church, made up of the strongest and most consecrated men and women and young people in the church, and charged with the missionary interests of the church, both educational and financial. Its functions are few and distinct. It is to be the church's clearing house for missionary information, seeing to it that the church study and read and know. It is to devise plans to interest every individual in systematic and proportionate giving. It is to see that the church is filling to the full its measure of spiritual and financial responsibility. It is to serve under God as a source of inspiration and zeal. But in all this it should be kept clearly in mind that it is the whole church that is to engage in the work, that there is to be no delegating of responsibility, no shirking, no lagging—and this particularly that the missionary committee is at the best but a voice, a hand, a mind, representative of a body whose heart is glowing with love to Christ, whose life, whose all, is utterly devoted to his work.

IN EDUCATION

XXVIII

"HOW MEN MAY BE BROUGHT TO KNOW WHAT GOD IS DOING IN THE WORLD"

A CONFERENCE LED BY REV. A. L. PHILLIPS, D. D., RICHMOND, VIRGINIA

In considering this matter, we wish to make two presumptions: The first is that the men in question have experienced the renewing power of the Holy Spirit and are by him being sanctified. They are real Christians, having genuine Christian experiences. The second is that God is doing something in the world, that the missionary undertaking is a divine enterprise, and that spiritual men will answer a spiritual call. If they will not respond, it is because they have no spiritual life. God is stirring the nations *up*. He is calling the men *out*. He is bringing the peoples *in*. With the discussions of the last day ringing in our ears, how can we fail to appreciate the fact that "our God is marching on."

The two presumptions then are: that we are discussing real Christians and the Christian missions which are divine in origin, divine in methods, divine in results. The discussions of this hour, which is devoted mainly to conference, must therefore be begun and continued upon this high plane of Christian reality and assurance. We are to try to find out what we may do to increase our intelligence and zeal in behalf of the great missionary cause. How can we interest ourselves in what God is doing in the world? Keeping close to this great subject, we shall not be led astray into unprofitable discussions of mere detail.

Let us consider this subject under the three heads which have been suggested to us:

THE MASCULINE IN MISSIONARY LITERATURE

In order to ascertain what men think of missionary literature which is available, I sent out five hundred questionaires to

men of many callings—doctors, lawyers, mechanics and farmers. I did not receive as many replies as I hoped; but sixty-two answers have come before me. A careful study of these letters leads to interesting conclusions. One of the questions I asked was, "Do men read missionary literature?" The replies came back as follows:

"Do they read leaflets?" Seven answered, "Yes"; twenty-five, "No"; twenty, "Some." Total, fifty-two.

"Do they read magazines?" Seven, "Yes"; twenty-five, "No"; twenty-six, "Some." Fifty-eight total answers.

"Do they read books?" Six, "Yes"; twenty, "No"; twenty-six, "Some." Fifty-two answers.

Will the men of this conference pardon me if I put the same question to you? It will do you good to make a public confession in this matter. As many of you as have read five missionary books in the last year, please stand up. (Comparatively few arose.) How many of you have read three missionary books in the last year? (A good many more arose.) How many have read one missionary book in the last year? (Quite an encouraging number arose.) I am inclined to ask how many of you men have read any book of any sort this year, but I spare you. How many of you read the missionary magazine of your own church? Rise. (Here a great company arose.) This is a most encouraging exhibit and we will expect larger things from men whose minds have been enriched by these journals.

The second question I asked my friends was, "Why do men not read missionary literature?" The answers to this question are very varied and may be classified somewhat as follows: The reasons for this neglect were said to be due: first, to the quality of the missionary literature, as follows:

"Lack of sanity and temperance in style and matter of too much missionary literature."

"Dry reading."

"Not brought to attention in an interesting way."

"Not suitable for busy men to get at heart of question."

"Subject afflicted with dryness and coupled with irrelevant calls for money."

"Such literature is written mainly for women and children, and is too narrowly denominational. One might read our publications for a lifetime and hardly find out any missionary work in the world except our own."

"I may be mistaken, but my impression is that comparatively few men are reading the regular missionary periodicals. This impression is based upon

many interviews which I have had on the subject in the past. I repeat that one of the main reasons for this is that these magazines are not attractively gotten up. 'The East & West' of the S. P. G.; 'The Spirit of Missions' of the Protestant Episcopal Church; the little paper called 'The Foreign Mail' of the International Committee of the Young Men's Christian Association, to my knowledge are all quite widely read by laymen."

Second, it was said that their neglect was due to the method of presenting missionary facts, as follows:

"Attention is not called to it interestingly."
"Literature unattractive to men."
"Have not come into contact with some organized effort to interest them."
"Not called to their attention except from the pulpit."
"Apathy of pastor."

Third, the neglect seemed to be due to the men themselves, who frankly confessed to the following reasons :

"Indifference."
"Engrossed in business."
"Interests are secular and confined to magazines and newspapers."
"Averse to missions."
"Have not accepted the missionary cause as their business or any part of it."
"Apathy."
"Ignorance."
"Regard it as philosophical question for which they have no time."

Let us take this matter up here now and find out what the men of this convention feel upon this subject. (Here the matter was opened for discussion from the floor and at once a very lively discussion began, participated in by many men. During the discussion the Rev. E. Trumbull Lee, D. D., of Pittsburg, vigorously defended the quality of the missionary magazines and leaflets issued by the Presbyterian Board of Foreign Missions and suggested that the men who had given the reasons in the letters had convicted themselves of gross ignorance.

HOW TO KEEP ABREAST OF THE MARCH OF PRESENT-DAY EVENTS.

In all lines of business to-day men read their trade journals. Doctors read their medical papers, lawyers the law journals, and preachers a whole lot of things; and every man here reads something bearing on his line of work. Every one of us is engaged in the business of the Kingdom, and it should be the pri-

mary duty of each of us to be informed about the progress of events connected with this Kingdom. No man can escape from this responsibility for intelligent interest. Many ways may be suggested for keeping abreast of the present-day events. The following are thrown out by way of suggestions:

First, there should be more earnest and awakening preaching of missions from the pulpits, giving the history, development and present conditions of the missionary enterprise so that men may there learn what is going on.

Second, there should be a widespread revival of the old-time "monthly concert of prayer for missions." One prayer meeting service a month should be given up to a lively discussion of the present-day mission topics, accompanied with song and prayer. No dead and dull performance will answer the demands here and the leaders of our prayer meetings, pastors and others, should awake to the vast possibilities of this service.

Third, our men should arrange to be represented at the summer conferences on missionary subjects, both interdenominational and denominational. Such conferences are usually strongly manned and send the delegates back home informed and inspired.

Fourth, we should attend the great missionary conventions whenever practicable. Such conventions as this will inform men as to the actual conditions at home and abroad, will give them a spiritual inspiration which will carry them forward with new force, and will awaken aspirations for personal service hitherto unfelt. (Here the Rev. W. S. Marquis, D. D., of Illinois, made a very earnest brief address on the spirit of enterprise needed by the men of to-day.)

The fifth way for informing the men is through conversation with those who have inspiration and ideals. This method is strongly commended because it is open to every man on all sorts of occasions. (Here Rev. John Timothy Stone, D. D., of Baltimore, made a brief address upon the value of conversation as a means of promoting missionary interest and gave some remarkable results following a recent interview which he held with a parishioner. See page 210.)

The sixth way of informing ourselves is through reading. Within the last decade missionary literature has increased enor-

mously in volume and its quality is steadily improving. It is possible for a man now to find different forms of missionary literature which will suit his taste. He can find arguments, or descriptions, or books of travel, or biographies, poetry or fiction. The magazines are notably improving in the quality of their articles, in make-up and in illustrations. Let me suggest that you get the following leaflets which have been recommended by the Laymen's Missionary Movement as of special interest to men:

"Prayer for Missions" by Prof. Warneck.
"The Opportunity of the Hour" by Geo. Sherwood Eddy.
"The Supreme Business of the Church" by Geo. Robson, D. D.
"The Non-Christian Religions Inadequate" by R. E. Speer.
"The Place of Missions in the Thought of God" by R. E. Speer.
"The Wonderful Challenge to This Generation of Christians" by Robt. E. Speer.
"The Call of the Non-Christian World" by Jno. R. Mott.
"The World's Evangelization" by Jno. R. Mott.
"Our Share of the World" by J. Campbell White.
"The Claims of the Hour" by Maltbie D. Babcock.
"Present Conditions in China" by Hon. Jno. W. Foster.

Among the missionary magazines every man of you should be a regular subscriber to and reader of *All the World*, the Forward Movement quarterly magazine, posted free to everyone who contributes as much as $5 a year to the work abroad, and *The Assembly Herald,* which gives the news from the battlefield both far and nigh. In addition, you should read *The Missionary Review of the World,* which gives the broad view of the field, the world over, from the viewpoint of all the churches.

In so brief an address it is impossible to indicate the books that one ought to read. Any man may find what suits his taste. Just by way of suggestion and in order that you may know where to begin, the following five are submitted:

"The Evangelization of the World in This Generation"—Mott.
"Personal Life of David Livingstone"—Blaikie.
"The Pastor and Foreign Missions"—Mott.
"The Foreign Missionary"—Brown.
"The Missionary and His Critics"—Barton.

In my letter I asked the men to send me a list of

SUBJECTS OF SPECIAL INTEREST TO MEN

These were collected in order that they might guide you in the selection of your subjects for missionary addresses. They

will be of special help to pastors in preparation for sermons and missionary meetings. These subjects are believed to be not only interesting to men, but practical and capable of inspiring treatment. I give them to you as follows:

What Business Has a Business Man With Missions?
The Missionary the Pioneer of Civilization and Trade.
The Reflex Influence of Modern Missions.
The Man of Means and His Missionary Responsibility.
The Effect of Christianity on Civilization.
Customs of the People—Their Mode of Life and What Effect Religion Is Having on Their Every-day Life and How They Feel Toward Foreigners.
The Effect of Missionary Effort Upon the Social, Political, Educational, Commercial, Manufacturing Conditions of a Foreign Country.
Are Missions Responsible for Political Unrest?
Relation of Missions to the Peace of the World.
Is the Missionary Enterprise Optional or Obligatory?
Foreign Administration—how the Money is Expended.
The Men Who Are Doing the Work—the Missionaries.
Condensed, Clear-cut Statement of Needs to Do Assigned Work in a Reasonable Period—Equipment Required—Money Necessary, etc.
Figures on the Field, Number to Be Reached in Each Country.
Number of Missionaries Needed to Reach Them in This Generation. Cost to Do This Now. Number of Missionaries Already There. Number of Christians in the U. S. and Requires $ Per Capita for the U. S. to Do Its Part—i. e., Something Definite, Practical, Plainly Stated and Short. Reach Them Often and Systematically.
Christ's Lordship in My Life, Self, Gifts, Talents.
The Laymen's Part in Missions.
If Unevangelized Heathen Are Lost, What Is Our Responsibility.
Missions and Science.
Missions and Commerce.
Missions and Exploration.
Medical Missions.
Educational Missions.
Money and the Kingdom.
Manliness of the Missionary Enterprise.
What Can a *Man* Do.
Products and Bi-Products of Missionary Effort.
Business Men Who Have Become Missionaries.
The Scope of the Missionary Enterprise.
Economics of Missionary Organizations.
The Success of Modern Missions.
The Unprecedented Awakening of the Spirit of Missions Among Men of This Generation.
Concrete Division of the Non-Christian World Amongst the Denominations.
Business Methods in Missions.
Tithing.
Forward Movement.
Layman's Movement.

How to Bring About the Kingdom, Not Losing Sight of the Kingdom Itself.

Graphic Biographical Sketches, i. e., Livingstone, Keith, Falconer, Mackay, Hannington, Lapsley, Sheppard, etc., with Pictures. The Only Missionary Literature in the New Testament Is Biographical.

Men Are Not Interested in Topics. They Demand Personality.

Men Throw Circulars in the Waste-Basket and Wait for the Drummer. "Don't Want to Read It, Want Somebody to Tell It to Me." Not the Topic but the Man Is Interesting to Men. Difference in the Attitude of the Japanese and the Korean to Spiritual Ideas.

The consecration needed for the enormous task which has been outlined for us in this convention needs to be fed with fresh facts from the field. A consecration fed from any other source will become uncertain. The hope, therefore, of our undertaking the task which has been given us by our Master to be finished speedily, rests upon the men's informing themselves widely and accurately and continuously about the progress of the missionary movement of our times. Men who believe most in missions to-day, who give most to it of their money and of themselves, are known to be Bible students who refresh themselves continually by renewed approach to God through his Word. They read missionary leaflets, magazines and books. They are stirred by the great events which are transpiring in the Kingdom's progress throughout all the earth. Their information is stored away for the use of the Spirit of God who turns these facts into fuel which burns and glows in the heart. One of the greatest dangers to the missionary enterprise is ignorance. Let the men of our day be thoroughly informed and they will be thoroughly aflame. Therefore, out of the discussions of this hour let us return to our homes with a quiet determination that the Presbyterian men will be the best informed men of our generation and then shall we know how men's interests may be kept fresh and their activities ever increased in behalf of him who with banner advanced has gone forth to war.

XXIX

CONVERSATION AS A MEANS OF INTERESTING MEN IN MISSIONS

BY REV. JOHN TIMOTHY STONE, D.D., BALTIMORE, MD.

I have a few suggestions to offer:

First.—Direct and control conversation instead of submitting to motiveless talking. Anyone can sit by and idly listen, or unintelligently acquiesce. Conversation directed into the channel of missionary activity will immediately become alive and alert.

Second.—Awaken interest instead of provoking opposition. The same substances and elements produce light or explosion. Not what we say, but *how* we say it, arouses interest or provokes opposition.

Third.—State new and actual facts, instead of repeating old sentiments. Some men attempt to arouse enthusiasm over an old flintlock gun, when a new repeating Marlin or Winchester is in stock, if called for.

Fourth.—Suggest strong books and effective articles.

Fifth.—Utilize brief, pointed leaflets in correspondence, with a line of personal request or testimony on the margin which will command attention.

Sixth.—Refer to missionaries as if they were *men,* and grand men, too, as they are.

What more magnificent specimens of character and force could be found the world over than the missionaries who have addressed us at this convention?

If we believe in missions, let us show by word and conversation that our souls are aflame with zeal and interest, and let us be alert for opportunities to speak their worth and work.

XXX

A MAN'S PART IN PROMOTING THE MISSIONARY MEETING AND DEFINITE PRAYER FOR MISSIONS*

BY FRED S. GOODMAN, MONTCLAIR, N. J.

There are some conventions in which I am very glad to have questions fired at me, which I answer the best I can, but I feel particularly safe here, under Mr. McConaughy's chairmanship, because the church which I represent is the one to which he, also, belongs, and some of us are getting credit which really belongs to him. But I want you to know that our missionary interests in that little Trinity Church, in Montclair, N. J., did not begin with the coming of Mr. McConaughy. Our church, organized twenty-two years ago in a frame building, with one hundred and fifteen members, was active in missionary work from its very beginning, and it has never diminished its activity from that time to this. This missionary interest in our church is not a matter of five years' growth; on the other hand, the things that you are here discussing are matters which our missionary committee has long been successfully working out. This matter of promoting the missionary-meeting and definite prayer for missions, I have come to see, is a man's task. We know little about it yet. There is no part of the church's life where the men have been more conspicuous by their absence than in the missionary meeting. Yet the promotion of this work is primarily a man's task, and there are several ways in which a man may help to do it.

First of all, in promoting the missionary meeting. It must be lifted from a perfunctory function to an enthusiastic, inspiring attraction and—with all honor to the women—that takes *men.*

To begin with, get some really capable man to become chairman, and get a good body of men—three, five, seven, ten of them—to serve with him on the missionary committee. These men must put into this work their very best thinking, their power of initiative, their power of doing things thor-

*Address given in the Laymen's Section Conference.

oughly. Have them plan the monthly missionary meeting, devoting one of the mid-week prayer meetings to this purpose, arranging the programme for six months in advance. When you have the meeting organized, secure a good man to conduct it. In our little church in Montclair the best man to take charge is a layman. Our pastor does not lead the missionary meeting or the prayer meeting, but he is *ex officio* a member of the missionary committee. We have laymen behind the proposition who are pushing it in every way. In some places the men's clubs are behind it. In Plainfield, New Jersey, a men's club has undertaken to lead this meeting once a month, and it is bound to go.

The second suggestion: Get another set of men to give a swift survey of current events throughout the world by way of prelude to each monthly meeting. In our own church this has been the plan for a couple of years. We have seven men, each assigned to keep his eye on a different section of the world horizon —1, Japan and Korea; 2, China; 3, India, Siam and Laos; 4, Persia and Syria; 5, Africa; 6, South America and Mexico; 7, the Home-land and our Island Possessions. Each is expected to present the freshest and most significant fact for the month, not taking over two minutes to state it. When the two minutes is up, the leader rises by way of signal, and thus the whole prelude is kept within about a quarter of an hour. The main feature of the monthly meeting is varied constantly. Ordinarily we utilize our own home talent. Occasionally it is well to bring in a missionary or other speaker from outside. If you always give the people something worth coming to hear they will come. The attendance at our mid-week meeting is nearly twice as large on the second Wednesday of the month, when it is in charge of the missionary committee, as on any other night. More than half of those present, as a rule, are men. As soon as half of the attendance is made up of men, you will find it easier to get others to come who do not ordinarily go to missionary meetings, because they have an idea that they are intended for women.

The other proposition relates to definite prayer for missions. We must come to regard definite prayer as an absolutely essential factor in any forward movement in the church. As

men, we must come to see that this work can only be accomplished by supernatural power, which can be brought to bear by means of prayer. And prayer, to be effectual, should be definite. Our year book of prayer makes it possible for us to have a part in such intercession from day to day. This should be introduced in every home in the family prayer. If this is inculcated in our children from day to day, the next generation will not be ignorant about missions. And if we are to pray intelligently, we must know more about what is taking place in the world. There is a godly man in this house who for the last generation has been the first citizen in our little town of Montclair, New Jersey, where he has been a business man for more than a generation. He is, thank God, still young enough in heart to be here and to be still actively working. I have seen that man of affairs collecting little sums of money,—quarters, for the *Assembly Herald;* and things like this make that church a working church. Why could not you take it upon yourself to get people from your church to take this thing up—to secure subscribers for *The Assembly Herald,* or to give them away, but in any case to get it read?

On the City Hall, when I came into town, I saw those illuminated letters, "Welcome, M. F. M. C.," and beneath them the golden key indicating that the authorities of the city of Philadelphia had thrown their gates wide open to us. I have taken for myself another sense out of these letters than what was intended. The golden key to our missionary meetings and to any real and abiding forward movement is prayer. May God help us to use it.

XXXI

A MAN'S PART IN SPREADING MISSIONARY INTELLIGENCE—BY WORD OF MOUTH

BY H. C. OSTROM, ATHENS, GA.

We are on the eve of a great day of victory. Unmistakable signs of the coming triumph are in the air, most significant of which is God's call for his reenforcements, the men. When the manhood of the church of Jesus Christ is aroused, the fight will be won.

The surest way to victory is to rightly marshal our forces. There must be, besides the armies at the front, a recruiting agency, a base of supplies. We are the base of supplies. We must furnish the men, the money, the prayer. The church will never become an adequate, an efficient base of supplies until she is thoroughly saturated with the ideals, the methods and the tidings of the progress of the war.

The need of a campaign of education is evident to all. It is necessary to insure proper praying. How you and I can pray for a work with which we are unacquainted is a mystery. It is necessary to insure proper giving. There is the everlasting call for money. Money is in the hands of men. How shall we get it? A man looks upon his giving as an investment. He invests where he is sure of results. His whole hard business training has been to that end. Now, how can you get men to invest in a work of which they know nothing? The average man, as I find him, is utterly ignorant of missions. Some years ago I passed a place in western Ontario where the railroad bridged a morass. Thousands upon thousands of carloads of dirt had been dumped into the abyss with no appreciable effect in raising the bottom. So to the average man the mission treasury is a bottomless pit into which money is poured year after year and with no appreciable effect that they are aware of. Our men must be educated.

A campaign of education is necessary to direct us to the place of highest service. I assert that no man can know where he is best serving the Master until he knows the need of the world,

with the Bible before him and the Holy Spirit to guide him. I speak with conviction on this point, for I spent ten years of my life in a profession before I gave up my life for foreign mission service.

You ask what is a man's part in this campaign which we must institute? What is a man's part in a political campaign? He is evidently a master at such business. There is first of all a widespread use of the *printed page*. Of this we have just heard.

There is a great deal of *public testimony,* and for this we are peculiarly fitted as men. As business men we know what appeals to us, and consequently what will appear to other men. We want facts, cold facts; sentiment has largely gone out. Furthermore, our testimony will be more likely to be received as unbiased. The minister, the missionary, the secretary, are paid, and hence their testimony may be discounted; but a business man is more likely to be credited with speaking wholly out of the largeness of his heart. He is, therefore, accredited by the ordinary man, the man whom we want to reach, as a thoroughly impartial and trustworthy witness.

There are many places where we can give such public testimony. In most of our churches there is a brotherhood, and monthly meetings are held. At each one of these there should be some concise information given concerning missions by business men. Our Sunday schools have men's Bible classes. No man's knowledge of the Bible is complete unless he catch a glimpse of the world-wide message contained therein—the groundwork of missionary intelligence is laid in God's Word.

The Laymen's Missionary Movement has instituted a unique method of education, whereby coöperative committees are appointed in a city, each denomination being represented. For example, in Baltimore one hundred and fifty churches have been visited by such a committee, three of these laymen at a time taking charge of a church service and presenting missions from a business man's point of view.

It was a wise move on the part of the leaders of this great movement to send out men to visit the fields that their admittedly unprejudiced testimony might be made public. If there is any one here present who could go out to the foreign field on such a mission, to bring back such a testimony, I do not know of any greater service you can render the Kingdom at this hour.

BY PERSONAL CONVERSATION

Then in any great campaign there is abundant use for *personal conversation,* and this to my mind is the most profitable of all—the quiet witness of friend to friend, of neighbor to neighbor, of business acquaintance to business acquaintance. As personal evangelism has always been the mightiest factor in winning souls, so personal testimony will prove an excellent method of securing converts to foreign missions. I say converts, for it does seem that men need a twofold conversion—one to personal acceptance of Jesus Christ, and a second conversion to a world-wide conception of his work.

There are two elements which enter into this work—time and personality. We all have the time. I was much struck by the statement of a previous speaker, that every hour has a few minutes for this work. That should be our individual attitude. And as to personality, no one can take our place. Think of the limitless possibilities in the development of personality, and of the witness of all those present at this meeting.

It is not so much method as conviction that we need, to impel us to perform our part. Shall we not pledge ourselves to constant personal witnessing? There was a young man of my acquaintance in Missouri, a farm-bred young man who caught a glimpse of the world's need. With steadfast purpose he turned his steps to college. Ere this he had gathered in his country mates and formed a mission study class. I sat by the dying bedside of one of the members of this class, who was noted for her saintliness and for prayer on behalf of missions. In college this young man touched one life after another until there were a dozen volunteers ready for service. He was largely influential in the forming of a league whereby the students and the alumni of the college throughout the southwest support a representative on the foreign field. He was called home to heavenly service ere his course in college was ended, but what a life of testimony, of the spreading of missionary enthusiasm! Before each of us there are vaster possibilities than that in the investment of our whole life in the advancement of Christ's Kingdom throughout the world.

XXXII

MAN'S PART IN SPREADING MISSIONARY INTELLIGENCE—THE PRINTED PAGE

BY DELAVAN L. PIERSON,
Managing Editor of *The Missionary Review of the World,* Brooklyn, N. Y.

Facts have been called the fuel by which missionary fires are kept burning, and the fires cannot be kept bright unless the fuel is constantly added to the flame. To use another metaphor, the missionary work of the church is a campaign for the conquest of the world for Christ. The major share in this campaign belongs to men, and we must not only undertake to supply the missionaries and the means, but to spread the news of the conditions on the field and the progress of the war.

Before we will desire to spread missionary intelligence we must believe that there are facts worth knowing and worth telling, and we must know what those facts are. No man could be a successful reporter who could not tell whether the battle of Valley Forge was an ancient or modern event, and whether it took place in America or in Europe. So no one can speak intelligently of such an event as the opening of Hu-nan to the gospel who does not know whether Hu-nan is a city or a district, and whether in China, Japan, Korea or in the islands of the sea.

We need to be familiar with some of the great features of missionary geography and the main facts of missionary history in order that we may speak and write intelligently.

We men have a responsibility for spreading the news of the campaign, that we may stir up missionary interest. A successful editor of a western daily says that he has found that his readers relish missionary news, and he gives it to them. Where the appetite does not exist, it is due to ignorance; we can create it by writing to the daily papers, giving news and asking for information. We also prove that there is a demand, when we commend papers that publish true views of missions, buy copies and distribute them. A busy man in Chicago, who has a deep interest in missionary work, put himself in touch with one of the foreign mission boards, and wrote to editors of several daily and weekly papers, asking them if they would use fresh missionary items

and articles. Most of them replied in the affirmative; by this means the work of missions was presented in a friendly way to hundreds of thousands of readers.

Another important way in which we can spread missionary information is by correcting mis-statements in the public press. Few dailies know much and most care less about missions. Their criticisms are therefore inaccurate and unjust. If they are called to account by readers who know, most of them will mend their ways. Consider, for example, the false statements about missionaries and the Congo, and about the indemnity to China. We must take pains to know the facts and then pass them on; otherwise we are guilty of contributory negligence.

We may also do much to increase interest in and knowledge of missions by distributing missionary literature, the best missionary books, magazines and leaflets. One layman in New York recently had ten thousand reprints of an article on missions struck off from a weekly paper, and sent them out through the Laymen's Movement. This accomplished several results: it increased the man's own interest, it convinced the editor that publishing such articles was worth while, and it spread the information. Not long ago a Moslem, in Bahrein, bought up a whole edition of a Koran commentary, and distributed it to spread the beliefs of his peculiar sect. When heathen, infidels, false faiths, political parties and commercial companies make such constant and wide use of the printed page, it behooves us as Christian men to spread the knowledge of missions with equal zeal and wisdom.

Photographs and maps may also be used to splendid advantage in the church and the home. Many missionary books have a fascinating interest, and should be widely circulated among young and old. Another practical and exceedingly valuable medium is the church bulletin. Fresh facts, tersely told, may create an interest that will result in the gifts of men and money to Christ's work.

Men may be a power in thus spreading the news of the Kingdom. We need to be not only alive to the conditions and to sympathize with the cause; but we should be live wires carrying information and power to others. Thousands of incidents might be told of men who have been led to give themselves or their money, or both, to the great work of Christ, through a judicious use of printers' ink.

XXXIII

OUR PERSONAL RESPONSE TO THE CALL

BY ARTHUR NEWTON PIERSON, WESTFIELD, N. J.

In view of the startling facts brought to our attention by the previous speakers in this convention, touching the wonderful development in the political, social and religious life in the Far East, which truly constitutes a crisis, I shall not occupy all my time as I had come prepared to do, but rather, give you the new convictions of my heart as I stand here. As we are told of the ten hundred million non-Christians scattered over the globe and the one hundred million who have been charged up to the Presbyterian Church in the United States, or the one hundred non-Christian souls standing over against each communicant, I am profoundly impressed with the fact that the crisis is not alone in the Far East, but right within our own church and in our own dear land, and for me, in the Synod of New Jersey, in the Presbytery of Elizabeth, and the grand old white church on the hill at Westfield, and in its member who now stands before you. The crisis is right within my own breast and within yours. "How shall we meet our responsibility?" is truly the question, and one that presses in upon us with a tremendous weight. How shall we? How can we? Who can make answer to this question? As we stagger under the load of our responsibility, we turn to God's words, and wonder whether the Spirit calls us to "Stir up the gift that is within us" or to "Tarry for power." Truly, we must have power. We want some prayer meetings, not the kind we have heard about, with its fourteen hundred thousand gathered upon the banks of the Ganges, crying to an unknown God, like those at Mars Hill, or even the wonderful prayer meeting in Korea of fourteen hundred souls that cried unto their new-found God and our Father, but a prayer meeting in our own closets, alone with our God, where we shall "tarry" until we hear more clearly as a personal command that last command of our Lord, "Go ye into all the world;" then I feel sure the details of our answer will become clear.

However, I feel constrained to suggest that we must give this important work our best thought. We must first plan our work and then work our plan. But we cannot plan without knowledge. For light gives us the enthusiasm and the intelligence that insures success. Let us have, first, a campaign of two, four or even six months of education, that the aim and scope of our purpose may be fully known throughout the bounds of the congregation. Let us use every means available to disseminate knowledge, plenty of first-class printers' ink, distribute tracts, Forward Movement books, leaflets, advertise facts in the church bulletin, use the stereopticon with some of our board's slides and lectures, and find some way to get each family in the congregation to subscribe for a copy of *The Assembly Herald.*

And, as we especially want to reach the men with our facts, let us make a special effort to reach the men. Have a men's supper, with good speakers. Go to these men in a fair, non-apologetic way. This is the King's business, and needs fearless speaking and no apologies. Do not trap anyone or lead them into ambush, but give fair warning of what is expected of them before you get them together. Everyone will not be impressed with the duty toward this cause at first, but with more light that duty may become plain. The campaign of education should never end. "Do it now, and keep everlastingly at it." Get as many as you can to help you, prepare your field well, and do not strike until your iron is hot. The fact is, I believe, that there has been altogether too much beating of cold iron, or going out with your sickle when you should have gone out with your hoe, your plow and the seed; this in many cases accounts for the unsatisfactory results attained in the past. Let us have a definite aim in view, and always be working up to it. We should have a definite parish abroad, or some well-defined work in some field. Ask for and expect a weekly offering from everyone, and furnish envelopes for pledged payments. I have three slogans to leave with you:

Make sure you are thoroughly aroused yourself.

Plan your *work* and then *work your plan.*

Sow before you reap.

XXXIV

THE POSITIVE RESPONSIBILITY OF LEADERSHIP*

BY REV. STANLEY WHITE, D.D., NEW YORK CITY

I intend to speak, not as a secretary of the Board of Foreign Missions, but as a pastor, for I am only three months old as a secretary, and I have had twenty years' experience as a pastor. I also want to keep myself distinctly to the question of leadership of the missionary movement, for that is what we are here for; not to the general topic of leadership.

As I have been sitting in this convention and have heard those stirring addresses calling to the Presbyterian Church to go and meet the crisis and take the leadership in this great world's movement; and as I have looked over the audiences and have seen the great number of splendid laymen that are here, I confess that the question has come preeminently before me, Are not the people more eager for missions than the pastor? The question as to who is to lead this army of loyal men is the one that presses upon us as pastors now. It is abundantly true, brethren, that the Presbyterian Church is responsible in a peculiar way for leadership in this crisis, but it is also true that the awakening in our church, which has come with such tremendous power, requires leadership here at home, and preeminently, the leadership of the pastorate.

One of our Korean missionaries whom you would all know if I spoke his name, said to me with a good deal of pathos in his voice, "I have discovered one thing, as I have gone among the churches, that oftentimes the church is more willing than the pastor. The pastor holds us back." Is that so?

When this morning Dr. Odell was making his impassioned speech, I was sitting next to a missionary, and I said to him: "Dr. Odell is an example of a man who has gone out into the field, I think in company with laymen, and has awakened to the needs." And he quietly remarked to me, "Would that we could export the whole bunch."

Now, brethren, there is a good deal of truth in this. I felt it

*Address given in the Pastors' Section Conference.

when I was a pastor. Recently in one of our large churches in New York, after a magnificent sermon, the announcement was made, without any preliminary reference to the matter whatever, although it was foreign missionary Sunday, "The usual morning offering will now be received." The only indication that it was for missions was that given in the calendar. That was all. Now, you may say, that is leadership; to my mind it is not. Leadership implies a good many things besides simply permitting the foreign mission cause to get into a church and then to drift on of itself. The laymen to-day deserve that the pastorate should take hold of this thing in a positive and definite way.

I have, because my time is very limited, just four points that must be presupposed, if we are to have this positive leadership on the part of those who are pastors:

First, there must be a more positive vision—a vastly more positive vision than there is now. I presume I am speaking to a picked body of men in the pastorate, men who have done something for foreign missions. I am equally sure that a large number of our ministers to-day are in the position that I was for a good many years, when I held this foreign missionary proposition theoretically, and as it were in solution, but I had not the vision, and had not got it down to a positive conviction. I had not got it focused. I believed that God had told us to go into the whole world and preach the gospel, and I spoke of that to my people, but I had not come to see that this includes particular countries. It means India, it means Japan, it means China, it means Korea. This vision includes such and such workers. This vision includes such necessary means; this vision means to the Presbyterian Church just such and such specific thing, and nothing else. But when I got my vision focused, so that instead of the diverse rays of the sun it came into my congregation like the rays of the sun caught in the sun glass, that touched something; then it made things burn. I believe that we are all eager to promote missions, but as pastors have we not been neglectful? Have we not failed in getting the vision positive enough to move others mightily?

After we have the positive vision there comes the positive knowledge—not simply the knowledge that comes, as Dr. Odell said to-day, from a general view of the situation, but the knowl-

edge that comes from facts; so we work on the inductive method. The knowledge not only of the field, not only of the force, not only of the time and the strategic places where our force must be placed, the knowledge of where the line is weakening and where it is strengthening, but also, my friends, the knowledge of the methods and of the work and of the aims and plans of the board, which is trying, in your name, to carry out the vision.

I had a very interesting conversation with a man from the West last night, a minister, and the interesting part of it was this: I was getting his standpoint and he was getting my standpoint, and he and I were understanding each other; we were getting into a closer relationship between the pastor and an official of the board. I think sometimes secretaries do not recognize on the one hand what the pastors are trying to do and what their difficulties are, and on the other hand the pastors do not recognize the anxiety on the part of the board to have certain rules and regulations observed. They have the knowledge of the field and of the great call that is coming to us from the foreign field, but they do not know the infinite detail of the administration side of the work. Some one has said that the prime requisite of efficient work is that we should know; and our ministers, many of them, do not know what the situation actually is. I can speak in the name of my colleagues when I say that we are always glad, from the board's standpoint, to give any information that will help you men to become efficient in this work by positive knowledge of the situation, so that you may present the matter effectively to your church.

Then, my friends, it seems to me that there must come a positive belief in the means that we are using and in the power of this gospel of ours to do the thing that has to be done. I came across an article the other day on the socialist propaganda, the headings of which might well be used for a missionary appeal. They were as follows:

First. The socialists go to the people.

Second. The socialists are at their business all the time.

Third. The socialist aims at conversion.

Fourth. The socialist speaks with burning passion.

Fifth. The socialist is proud of his creed.

Now, setting aside what they are talking about, I say,

brethren, that if we men had that kind of belief, if we were to go to the people, keep at our business all the time, aiming in our conversation to be burning with passion, believing in our creed right down to the soles of our feet, we would have positive leadership.

Positive leadership implies also positive effort. Edward Everett Hale said once that he would like to say to the church to-day what the general said to one of his subordinates at a critical point in an important engagement. The subordinate was making desperate efforts to form his men into perfect lines, and bring them forward in orderly array, but the general said, "Never mind about the formation; get the men forward any way, only get them forward."

Friends, that is the effort which is called for. We have methods that we have all of us adopted in our churches, but any effort, worked with a passion, will move the line forward, and that is what we want.

XXXV

THE MISSIONARY CHURCH AND THE BALKY PASTOR*

BY HON. JAMES A. BEAVER, BELLEFONTE, PA.

I would have said before the summons of the doctor of this meeting came to me that such a thing, such a team as a "missionary church and a balky pastor" was theoretically impossible, but when I heard Dr. Odell this morning, and when I heard Dr. Stanley White on this floor this afternoon, and since I have heard other men, I am beginning to believe that what the doctor wrote me is not theoretical, but an actual fact. Is it possible? Is it possible that a man of God, who represents him in the pulpit, can join with his congregation in the prayer "Thy kingdom come," and then hold back the chariot wheels of God's coming? No, I say it is impossible. The man who does that, never did pray, "Thy kingdom come." He may have said the prayer, but he never prayed it. He may have repeated the prayer, but he never meant it. For no man can join in that prayer, "Thy kingdom come," and then deliberately throw himself in the way of the progress of God's chariot. I might as well telephone to my neighbor, "Come over and help me," and then deliberately lock the door so that he cannot get in. The one would be just as reasonable as the other. And I say it deliberately, that the man who says, "Thy kingdom come" and holds back his church, never meant it; he could not mean it.

Now, if I were rich and had plenty of money I might run to horse. When the doctor asked me to take this topic, I ran to horse for my illustrations. My son Tom, the youngest member of our family, has the time if he has not the money, to run to horse. If I understood men as well as he understands horses, I would be a success in dealing with men. I was out driving with him the other day, and we had a new horse—that is, he had—and all at once he pulled him up and said "Whoa;" he jumped out of the buggy and had the horse's foot up, looked at it, then picked

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up a stone and began to hammer on the horse's foot, and I said, "'What's the matter, Tom?" He said "Sh." I could not imagine what was the matter. Then he got into the buggy and said "Get up," and the horse started off all right. After a while Tom turned to me and said, "That is a balky horse. He was just going to stop. I knew it, but I didn't want him to know that I knew it."

"Well," said I, " that is all right, but what were you fooling about, hammering his foot?"

"Oh," said Tom, "I was giving him a new sensation."

Now, if I had the other part of my jury here, if I had the missionary church here, instead of the balky pastor, I would say, Give your pastor a new sensation.

When I was a boy I tried to drive a balky team; well, of course, they would not drive well. Where they don't pull together, the willing horse has to pull the load and the wagon, and the balky horse besides; and so when the team balked, I recalled what I heard an old man say, "If a horse doesn't go, kindle a little fire under him." If I had that missionary pastor here I would say, kindle a fire under him. Make him go. You can do that in a good many ways. You can pray about it. The Holy Spirit is the fire he needs, and if he comes, there is no resisting him. There is no man living, no man living who can resist the power of the Holy Spirit if he manifests himself in the heart and in the life of the individual; and all we want to do is to get the heart of the balky pastor opened, that the Holy Spirit may use him. He wants a new sensation. He wants a fire under him and in him, to work through him, so that he may join in the prayer and mean it, "Thy kingdom come."

There is another way, but I don't like to speak of it. Tom told me about this the other day, since the doctor wrote to me; so it is brand new. He said one day at lunch, "You know Bill? You know what a horse-jockey he is? There was a fellow, over the mountain, who wanted to buy a horse from Bill, but he was afraid to buy it himself, for fear Bill would get the best of him. One day his minister came along, and they got to talking about it; as he thought Bill would not cheat the minister, he asked the minister to buy the horse for him.

"The minister came down to the stable and he looked the

horse over. Bill knew him, and the minister said, 'My friend, Mr. So-and-so, wants to buy a horse, and he sent me over to see you. That looks like a good horse.'

"Bill said to him, 'I won't sell a horse to you; bring your friend over.'

"So the minister took his friend over the next day. Bill took them out for a drive around the town, and everything seemed all right. The man said, 'Suppose this horse doesn't suit me after I get him home?'

"'Oh,' said Bill, 'you don't have to keep him.'

"They took the horse home. The next day there came a telephone ring for Bill: 'That's a balky horse, and I'm going to bring him back.'

"'You can't bring him back'

"'Didn't you say that if I didn't like him I needn't keep him?'

"'Yes, but you can't bring him back here.'"

We had a fellow in our town who kept a hotel. He was a pleasant man, kept a good hotel, was a fine host, but he was an inveterate liar, and after a while ran out. Nobody wanted to deal with him. He wanted to go away, and Governor Curtin wrote him a letter of recommendation. He told the people what a good hotel-keeper he was, what a fine host he was, and was careful not to say anything about his character for truth and veracity.

After old Ben had been gone for about a year, one of Governor Curtin's friends in this place wrote to him, "Old Ben's been here for so long, and we have just found out that he is an inveterate liar. You didn't say anything about his being an inveterate liar. What are we to do?" Governor Curtin said, "Yes, I know I was careful to avoid saying anything of that sort, but if you don't like Ben because he lies, pass him on."

I am talking to the missionary church. If you have a balky pastor, and if you cannot give him a new sensation, if you cannot kindle a fire under him, make the application.

Do you ministers believe that the laymen do not take any interest in this thing? Now, the point is, if you want a congregation, if you are looking for the place in which you can serve your Master, don't let it be known that you are "balky."

Do you suppose that a congregation does not know when

they are looking for a minister? What is the first thing when I hear (as I often do) from congregations that want ministers, and when I hear from ministers (as I do) when they want congregations? I reach for the minutes of the General Assembly. Does his congregation give to every cause that the church demands of him and his congregation? How many members has it? Four hundred. What do they give for foreign missions? Fifty dollars. That man will not do. I would not recommend him for anything in this world that required absolute and unconditional obedience to anything. Because he has been keeping his congregation deliberately from fulfilling the Lord's command, "Go ye"—every one of us, every one of the congregation—"Go ye into all the world, and preach the gospel to every creature."

Now, if I wrote a letter of recommendation, I would say, look at the record the man has made in the church in which he has been a pastor. I don't care how well he preaches. I don't care how much dried-tongue he has in his barrel. It is a question of bringing his congregation, by his leadership, about which Dr. Stanley White told us to-day, up to the point to which Dr. Cobb has brought his church. And I believe that is true of every church. What is required is a system, a plan, with consecration to the service of Almighty God and to the Christ who died for every one of us.

XXXVI

THE BALKY CHURCH AND THE MISSIONARY PASTOR*

BY REV. GUY L. MORRILL, MOOSIC, PA.

I do not believe there is such a thing as a balky *missionary* church. There may be churches which do not know what their duty is toward the work of Jesus Christ in this world. It may be that you have been the pastor of such a church for a number of years, and you may think you have adequately informed that church about foreign missionary matters, but a year and a half of experience as a member of our presbytery's Committee on Foreign Missions, which has brought me in contact with all the churches of the Lackawanna Presbytery more or less intimately in their foreign missionary work, has led me to the firm conviction that wherever a church is not doing its full share for Jesus Christ in the foreign field, it is because that church has not been adequately touched by missionary spirit and purpose in its pastor.

Let me illustrate: Dr. Odell, who became so fired with enthusiasm as a result of his trip around the world, is the chairman of that committee in our presbytery, and we received an invitation to come down to a certain church in our presbytery and undertake, if possible, an organization of that church on the Forward Movement plan; we were very anxious, so far as we could, to have all the churches swung into line on this project. We went down to that church on a very stormy evening. We discovered that the pastor was away, his father having been taken suddenly ill, but he left word that the situation was in our hands, to do what we pleased. Dr. Odell was to make the inspirational address, and it was for me to organize the church on the general lines of the plan which I had adopted in my own church. In spite of the storm, there was a good congregation. Dr. Odell made a masterly address, and then turned the meeting over to me, as he was obliged to return home. I said, "Now, we have had this presentation of the appeal of Jesus Christ in the foreign

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field. It is for us to answer that appeal. It is getting late, and what I would like to do is this: I would like to have every man in this audience who feels that he is ready to do something that will take time, grace and energy, to meet us after this meeting and we will organize this church for foreign missions." I was surprised at the response; coming down to the front were fourteen men, some of the elders of the church, some of the board of trustees, fourteen fine men, who said they were ready to do something that would take their time and energy to put their church on an adequate foreign missionary basis.

I outlined the scheme. They questioned me closely, and I gave them the details for it; we had in about an hour and a half a plan that I thought was going to sweep that church through and through. The church needed it. The five hundred members had the year before deliberately given $9 to foreign missions. We reckoned that if the members averaged but five cents a week, it would amount to $1,250 a year.

Then the pastor came home. That was the unfortunate part of it. About two months afterwards, Dr. Odell received a letter asking him if he could not come down on another night and give him another missionary talk. Dr. Odell wrote back, and asked him what was the matter, as he had thought they were working out a splendid plan. Last year that church gave $18.

Pastors, I believe the responsibility is with you and me. Like priest, like people. I believe that your church will measure up to your own personal—notice what I say, please,—to *your own* personal interest.

The church that does not find that its pastor, from the beginning of the year to the end, is heart and soul in the world-wide work of Jesus Christ, will not follow that pastor *anywhere*.

XXXVII

THE STRATEGIC POSITION OF THE SUNDAY SCHOOL IN WORLD-WIDE EVANGELIZATION*

BY CHARLES GALLAUDET TRUMBULL, EDITOR OF THE SUNDAY SCHOOL TIMES, PHILADELPHIA

Is the subject which has been chosen by our chairman—"The Strategic Position of the Sunday School in World-wide Evangelization"—a fair one, or just a phrase that sounds well? *Has* the Sunday school such a strategic position?

What *is* the Sunday school? Is that question a waste of time in a conference of Sunday school workers? It might seem so; yet I am convinced that not many know—not even Sunday school workers. In order to test this, let us look at some of the common ideas or definitions of Sunday school work, and decide whether they cover the case.

The Sunday school is often called a branch or a department of the church, the child of the church, or the church of to-morrow. Yet it is none of these.

Again, the great purpose of the Sunday school is often spoken of as Bible study. It is not that.

And again, the end of the Sunday school is commonly called soul-winning. But it is not that.

Let me repeat these three statements; for probably some here are quite ready to challenge the assertions that I have made. I have said that the Sunday school is not a branch or a department of the church, that the great purpose of the Sunday school is not Bible study, and that the end of the Sunday school is not soul-winning.

No, the Sunday school is not a branch or a department of the church. It *is* the church engaged in the greatest work that God permits men to do. For authority as to this, turn to the twenty-eighth chapter of Matthew. The Great Commission leaves us in no doubt on this point. "Make disciples of all the nations, ... teaching them to observe all things whatso-

* Address given at the Sunday School Section Conference, Feb. 12, 1908.

ever I commanded you." The Sunday school is the church at work teaching and discipling men in the greatest work that God permits man to do.

Bible study, of course, is seen to be not the chief purpose of the Sunday school. It is an important part of the Sunday school's activity. The Bible is the text-book of the Sunday school. But Bible study is only a means to an end. One may spend a lifetime in Bible study, and utterly fail in that which Bible study ought to produce.

I have even dared to say that soul-winning is not the end of the Sunday school. Before you decide that this cannot be true, consider for a moment this actual incident of which I happen to know.

One of the best classes in a flourishing city Sunday school was composed of half a dozen fine young fellows of sixteen or eighteen years of age, and was taught by a brilliant young Christian lawyer. The class was one of those about which the superintendent never has to worry. You may imagine the surprise and dismay of the superintendent, therefore, when the teacher of this class one day came to him and announced that he was going to give the class up.

"Why?" asked the superintendent.

"Because," answered the teacher, "my boys have all now united with the church, and I do not see what more I can do for them."

That young lawyer made the mistake of supposing that soul-winning was the *end* of his Sunday school work. He had brought the boys to confess Jesus Christ as their Saviour, and now, for the first time, he was at what might fairly be called the beginning of his opportunity with them. They were now on common ground with himself, and he had the opportunity, as he had never had before, of really training them in Christian living. No, soul-winning is not the end of the Sunday school effort; it is the beginning. It is supremely vital in Sunday school work, but it is only a beginning.

What, then, *is* the end of the Sunday school? *Character training for service in the extension of the Kingdom.* There we have an end worthy of lifetime effort, worthy of the church at work in the greatest thing which God permits man to do.

But where does the work of missions come in, in the Sunday school as this new vision reveals it? Rather, where can the work of missions be left out in such a Sunday school? The true understanding of the church at work teaching makes it plain that *the implanting of the missionary spirit so as to give it control of the life of every pupil may fairly be said to be the chief and sole purpose of the Sunday school.* Therefore, if a Sunday school fails here, it fails not only as a powerful ally of the great missionary boards, but it *fails as a Sunday school.* And if the Sunday school is the church engaged in the greatest and most important work that God permits us to do, and the end of the Sunday school is character training for service in the extension of the Kingdom, then if the Sunday school fails in the proper teaching of missions, the church of Jesus Christ is failing at its greatest and only commissioned work. That is a strong statement, but can we escape its truth?

Two years ago last summer the Young People's Missionary Movement conducted the first of its annual conferences at Silver Bay, on Lake George, on the subject of the Sunday school and missions. Some of us were on our way to that conference, going up the Hudson River by night. As our steamer pushed up the river, its searchlight was thrown from place to place, on one bank and the other. Finally the great white shaft of light picked out a spot on the left bank, showing buildings and a monument which those who knew recognized as West Point, the home of our nation's military training. The next day it was suggested at the conference: Suppose we should read in the newspapers that the War Department at Washington had called a conference of the generals of the army and other military leaders, to consider the question, "What place ought military instruction to have at West Point?" We should have serious fears for the sanity of the War Department. Military instruction at West Point? Why, that is all that West Point exists for. And yet we were considering at that time, what place ought missionary instruction to have in the Sunday school! Missionary instruction in the Sunday school? Why, that is all that the Sunday school exists for.

"Get saved!" is not an adequate war-cry for the Sunday school. "Get others saved!" is the only one that honors the

Great Commission. And when we have put that war-cry as the controlling motive into the hearts of the fourteen millions of Sunday school members of North America, the Sunday school will be discharging its strategic obligation of world-wide evangelization.

XXXVIII

A DEFINITE MISSIONARY POLICY FOR PRESBYTERIAN SUNDAY SCHOOLS*

THOMAS H. P. SAILER, PH. D., EDUCATIONAL SECRETARY OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS, NEW YORK

As we look at the present missionary situation we cannot fail to be impressed with some remarkable facts:

(1) *The stupendous need.* The population of India alone is equal to that of all North America, South America, Africa and Australia. The estimated population of China is equal to all this and the population of Great Britain, France and Spain in addition. The people of these two countries alone constitute nearly half the entire human race.

(2) *The open doors.* A generation ago the Congo valley was undiscovered and other large tracts of Africa had hardly been touched. Only nine of the provinces of China had been entered by the missionary force. To-day all are occupied. The present awakening of China and its receptive attitude towards western civilization is one of the most significant events since the beginnings of history. Within a generation, Korea has been entered. Thirty-three years ago Japan had hardly decided that she would join the western nations, and to-day she is one of the great world powers. The means of communication have practically manifolded the population of the world and made them more accessible in many ways.

(3) *The resources of the Christian Church of America.* Our wealth has enormously increased during the last three decades, and our outlook has greatly widened. Ambassador Bryce says that we are now richer than any other two world powers combined. Our governmental responsibilities now stretch half way around the globe and our moral responsibilities much farther.

(4) *A widespread indifference in the church.* Look over the minutes of the General Assembly and you will be struck by the great disproportion of the amounts which some churches

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spend upon themselves and the work abroad. The difference is not due to ability, but to interest. The figures demonstrate a great lack of interest on the part of many churches.

(5) *The importance of training in childhood and youth.* Biologically this is the period for education. Nature has purposely made us plastic that we might respond to the influences about us. Later in life prejudices are hard to change and new interests hard to awaken.

(6) *The Sunday school the only institution of the church for reaching the bulk of the children.* The inevitable conclusion from these facts is that we should make the Sunday school the field for a most aggressive missionary campaign.

On the other hand, there are difficulties in the way: (1) *Lack of time.* It is perfectly true that the time already at our disposal is insufficient for the work that ought to be done in connection with Bible teaching. (2) *Lack of equipment.* A very small proportion of schools have adequate missionary libraries. Ideal lesson helps have not yet been worked out. (3) *Lack of knowledge and enthusiasm on the part of the teachers.* It is impossible to transmit any heat through non-conductors. The body of Sunday school teachers is the real key to the situation. (4) *A similar lack on the part of the superintendents.* Some heads of schools have no sympathy whatever with the attempt to introduce a missionary spirit.

Under these circumstances what shall be our aim? I should say to develop missionary attitudes and habits. It is certainly not merely to impart general missionary information. That is only a means to the end, and often a very inadequate means. By attitudes I mean the frames of mind, the dispositions we come to have toward certain things. These attitudes rest on impulses, either instinctive or acquired. Habits are formed by the expression of these attitudes in action.

There are three questions that we ought to ask ourselves before undertaking to frame a missionary policy for the Sunday school: (1) What impulses are most controlling in each grade of scholars with which we deal? (2) What habits do we desire to secure? (3) How shall we utilize the impulses in forming the habits?

We should remember on the one hand that habits not rest-

ing on impulses will have no vitality; on the other hand, that impulses not crystallized into habits are simply wasted.

The four items of our policy are missionary teaching, missionary prayer, missionary giving and the securing of missionary service. I shall not attempt to outline methods in detail, but merely indicate some principles that should be observed in connection with each of these.

I. Teaching should concern itself mainly with securing attitudes rather than imparting information. This does not mean that we should always head up to a moral or application. Attitudes are often more effective because subtly suggested. The best missionary exercise is that in which formal application is unnecessary. Several methods have been successfully used: (1) From the desk. In this, remember to appeal to imagination, judgment and opinion. Try to secure an active response from the school. To do this we must understand what impulses are to be utilized. Make a free use of appeals to the eye. (2) In the class. If the teacher is full of missionary spirit, the regular lesson will offer abundant opportunity for effective work. Some schools have used supplementary lessons, five or ten minutes once a month or for a series of consecutive Sundays. Mr. Trull's books have been found very useful for this kind of work. Other schools have given an entire Sunday to mission study in the classes, sometimes once a quarter and sometimes at irregular intervals. Finally, and most effective from the missionary standpoint, a few schools have given the entire time of the school to missions for two consecutive months. This does not mean that Bible study was altogether neglected. The Bible was used for illustration and every lesson led up to some Bible truth.

Missionary teaching is a fundamental necessity for an effective policy.

II. Missionary prayer should be concrete in order that it may touch the imagination and sympathy. Children cannot be expected to pray unless they have something that appeals to them to pray for.

III. In missionary giving, we should also allow as much freedom of expression as possible. It is much better to have the children formulate some aim for themselves and then to help them with suggestions for carrying it out, rather than to dictate

an aim to them and insist that they shall help you. The things that they give to should be made very definite in their minds.

IV. We must keep always in mind the formation of habits of missionary service. It is a fine thing if children can be led to earn the money that they give to missions. Collecting picture cards, making scrap books, etc., are also useful things at both ends of the line. Finally, we can begin, even with young children, to open to their minds the possibility of life service on the field. This must be done with great tact, but a suggestion from us may awaken in some young mind an idea that shall bear fruit later.

XXXIX

HOW TO MAKE THE POLICY EFFECTIVE*

BY RALPH E. DIFFENDORFER, SECRETARY YOUNG PEOPLE'S MISSIONARY MOVEMENT, NEW YORK

Let our emphasis be on the word "effective." If we desire to make our Sunday school thoroughly missionary in spirit and work, we suggest the following points for consideration by the superintendent and officers of the school:

1. Let there be adequate aims for missionary instruction in the Sunday school which shall be the ideals for the superintendent and his committee. These may be as follows:
   (1) To give the life and literature of missions its legitimate and necessary place as a factor in the development of the child's religious life.
   (2) To develop the missionary spirit as a *normal* part of Christian living.
   (3) To educate the future church in the work of the expanding Kingdom of God throughout the world.
2. Let the superintendent and officers take time enough to realize these aims and let the aims determine the material, methods and spirit of the work to be done.
3. Appoint some person or persons to be responsible for the missionary education of the school. This may be the missionary superintendent and his committee, or the missionary committee. It does not make any difference what the name is; the important thing is that each school shall have some person or persons whose business it is to look after this particular part of the Sunday school's activities. The committee itself ought not to attempt to carry out their plans in the Sunday school, but should rather give every possible assistance to those regularly in charge of the instruction and work of the school. For instance, the teachers in the different grades and classes, the librarian, the treasurer, etc., should all be influenced by the committee's plans.

* Address given at the Sunday School Section Conference.

4. The development of a healthy missionary atmosphere in the Sunday school is the proper antecedent for any systematic study of missions. Anyone who works with children will at once realize the importance of what may be called making missions "popular." The missionary spirit has somewhat of an analogy in the patriotic spirit in civil life and the efforts toward education in patriotism in the day school will furnish the Sunday school leaders many suggestions as to plans and methods. In general, we may suggest two things:
   (1) Let the committee plan to observe certain missionary days in the Sunday school. These days should have some significance in and of themselves, just as we observe in civil life, Lincoln's Birthday, Washington's Birthday, or the Fourth of July. There is a special opportunity if the Sunday school is to use its gifts for any particular missionary.
   (2) Missionary pictures, exercises and songs will help to produce a healthy atmosphere, provided they are done well and made particularly attractive.
5. Provide some suitable missionary reading and let the books be advertised as having some interest in themselves aside from the mere announcement, "Missionary Books." The Juvenile Missionary Library of ten volumes is recommended.
6. Let the committee plan some definite study for each department.
   (1) The Primary Department:
   Stories, pictures and object lessons may be used by the teacher. The instinct feelings of love and sympathy should be developed by the teacher, especially by practical helpfulness.
   (2) The Junior Department:
   The teachers should plan to present to their pupils some of the great stories connected with the lives of the world's pioneer missionaries. No junior should grow out of the memorizing period of life without knowing at least twenty of the great missionary stories. Paton's Sinking of the Well, Livingstone's Lion Story, Mackay's Copper Coffin and Whitman's Ride are examples.

(3) The Intermediate Department:
The teachers of this department should plan for the organization of their classes into mission study clubs or societies of various kinds. The detailed study of the life of some great missionary will give opportunity for impression and expression.

(4) The Senior Department:
The teachers of this grade should plan in some way to present the subject of missions as a life work to the boys and girls of sixteen to nineteen years of age. Appeals may be made from the lives of the more heroic and noble missionaries.

(5) The Adult Department:
The following extract from the pastor of one of the greatest churches in the Middle West will show the teachers of adult classes a new opportunity:

"One of our young men's classes, *averaging one hundred,* taught by a consecrated high school professor, is studying at the regular Sunday school hour, Strong's 'Challenge of the City.' Scores of my people besides are reading the book and our whole church has been helped.

"I find that those young people of my church who are studying the home mission problems are worth vastly more for the work than any others. As the work progresses it becomes fascinating and the whole church is manifesting a spirit of determination such as I have rarely seen."

XL

THE BEST METHOD OF MEETING OUR FINANCIAL OBLIGATIONS

BY CHARLES EDWIN BRADT, PH.D., CHICAGO, ILL.

There is only one *best* way. There may be many good ways, but the good is often the enemy of the best. In this discussion we are to consider the best way of meeting our financial obligations. We are to discover, if possible, some way which shall be the very best method of doing all the things that ought to be done in a certain important field of Christian activity, viz.: That of paying what we owe in a financial way to support and extend the Kingdom of God. My answer to the question, What is the best way to meet our financial obligations, is: *the Idealization of our Obligations.*

Obligations will never be met in the best way until they are idealized—or even *idolized.* Nor is it any violation of any of the commandments of God to idolize our obligations. Obligations are simply God manifesting himself, to be surrendered to and obeyed. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

One way to discharge our financial obligations is, to be laid hold of by the arm of the law and be made to pay the uttermost farthing. This is a very difficult and unsatisfactory way both for the creditor and the debtor. There are some churches that work along this line, assessing their members a certain amount. But I never saw a church working on the assessment plan that dared to assess its members anywhere near the real amount of their financial obligations, nor have I ever seen a church working along the assessment line that got amounts either satisfactory to the church or the donor. Not until our financial obligations are met willingly and with the heart, worshipfully and with hilarious abandon as unto God, will they be met at all satisfactorily and in the best way. This they will be when they are idealized.

"It takes a soul
To move a body; it takes a high-souled man
To move the masses even to a cleaner sty;
It takes the breath of the ideal to blow an inch inside
The dust of the actual."

Let us be convinced of this by a little further thinking on the subject. The idealization of our obligations means:

WHAT ARE OUR OBLIGATIONS?

I. The *realization* of what our financial obligations are. To realize a thing, psychologically, means to have a clear understanding and appreciation of the meaning and value of that thing.

Some people seem to think that their financial obligations are discharged when they provide food for themselves and for their family: others, when they have paid their taxes; others, when they have contributed to support the preacher and the current expenses of their local church. They remind me of a little boy who said to his father: "Pa, I would like to have fifty cents to give to a poor old man down the street." The father said: "Certainly, my son, but who is this old man you speak of?" "Well, Pa—he's the gate-keeper of the circus." Others seem to think they have discharged their obligations when they have given a dollar to home missions, or two cents a week to foreign missions. Such people have never idealized their financial obligations, hence such people have never realized what their financial obligations are. That is, they have never had before their minds a perfectly true conception of these obligations. This requires that they *look on the field white for the harvest!*

"The field is the world," not a little garden patch, not simply myself or my family or my local community or my native land, but *the world*—the world of *humanity*—not a saved world, but a perishing, sinning, sorrowing, suffering, dying humanity, without God and without hope apart from Jesus Christ.

Not only so. Our relation to that great multitude of human kind, fainting and famishing in the desert of this world, is not to send the multitude away, to pass by on the other side and leave them to perish. Jesus Christ says: "Give *ye* them to eat!" Preach the gospel to every one of them! Go to them and bind up their wounds, pouring in wine and oil bear their burdens for them until they are able to bear them for themselves; take care of them; SAVE THEM, cost what it may of life or lucre or both. It is worth all that it costs. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

There is nothing in all life so satisfactory as the privilege of

measuring ourselves upon those obligations so as to discharge them. There is nothing that compensates like this. "The kingdom of heaven is like unto a man...seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had and bought it."

"If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching
Or cool one pain
Or help one fainting robin
Unto her nest again,
I shall not live in vain."

But when I can help to lift a lost world back into the arms of the loving Father, when I can be a light to that lost world to guide it back to its heavenly home, when I can give the Water of life to cool ten thousand parched lips and set them singing with a new song in their hearts to the glory of Jesus Christ, my Saviour, what is there to compare with the privilege of measuring myself upon such an undertaking?

One trouble with the church during the past centuries has been that it has not realized what its mission is in the world.

1. It has had no true and clear conception of its DUTY and privilege with regard to giving the gospel to the heathen. During the past one hundred years some few people have felt in a blind sort of way that *something* ought to be done, and they have gone groping about in the darkness of heathenism, giving the gospel to some few individuals. And it is amazing what their feeble efforts have accomplished. But the church, aside from the disciples of the first century, has not believed that it was its duty and privilege to give the gospel to *every creature of each generation.* It has gone on the theory that we would *begin* and the disciples of some future, far-distant generation would complete the work. But for us of our generation to give the gospel to each and *every creature* of our generation, that is foolishness and fanaticism to think of. It is not foolishness and fanaticism; *it is a fact,* and a fact, too, that the idealization of our obligations makes very clear and plain. Christ died for every creature, and *he said*: "Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the na-

tions, beginning from Jerusalem. Ye are witnesses of these things." "Go ye, into all the world, and preach the gospel to the whole creation." Christ is our ideal; he is God's *ideal* incarnated; he is the Truth made plain for us to know and obey.

2. The church has had no clear conception of what the POWER of the gospel would be, when preached to every creature. But the idealization of our obligations makes us realize that to preach the gospel to all nations carries with it the power to convert all nations to Christ. That old serpent, called the Devil and Satan, which deceiveth the whole world, is just as subtle as he ever was; and he never works more subtly than when he operates in connection with the great truths of God's Word. In connection with this most glorious work of preaching the gospel to every creature, he has managed to operate so as to rob it of its largest practical encouragement and inspiration. "Yes, go," he says, "if you will, and preach the gospel to every creature, evangelize every creature; yet, if you go (and this he makes very many believe is the very Word of God itself), you must not expect to convert them to Christ, or even the most of them. A few will, perhaps, be gathered out here and there, of God's elect ones, but you, *i. e.*, the church, must not feel any responsibility for bringing *the whole world* under the saving influence of the gospel of Christ." What a travesty this is of the Word and work of God! No wonder the church holds back, heartless, before what is made thus to appear such a hopeless enterprise. The idealization of our obligations will sweep all such disheartening deceptions aside with the plain teaching of Christ, in the words of the great commission itself: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Here is a fivefold assurance of victory to Christ's disciples, if they will go into *all* the world and preach the gospel to *every* creature.

Shall we exclaim with Fuller, when William Carey pointed out to him the triumphs of the gospel, if preached to the heathen: "If God should open the windows of heaven, might these things

be!" Rather shall we declare, "If we will do our part, God will open the windows of heaven, and pour out such a blessing from generation to generation that there shall not be room enough to receive it,—even the salvation of this lost race." Is anything more inspiring? Away with such an unscriptural, diabolical, funereal conception of foreign mission work as that which starts a man away from home with the assurance that, in his case, the path of duty is the way of failure; that the songs of those whom he will see redeemed will certainly be drowned by the weeping and wailing and gnashing of teeth of the damned, to whom he has preached the gospel in vain; while his reward is not here, but on high. Could anything be more dispiriting and utterly foreign to God's Word, which commands us to go out into the streets and lanes of the city, the highways and hedges, and *compel* men to come in; which says, "The gates of Hades shall not prevail" against you, and that if Christ be lifted up, he "will draw all men" unto him? Christ, for the joy that was set before him "endured the cross, despising shame." He was to see of the travail of his soul, and be satisfied. This was his inspiration. This may be our inspiration; and the idealization of our obligations enables us to have such a vision. If the church has not had such success, it is because she has never realized the meaning of her Lord's command.

THE ORGANIZATION OF OUR OBLIGATIONS

II. The idealization of our obligations means the *organization* of our obligations. This means to set our obligations before our minds in a *definite* and *concrete* way. You have heard of children in school who "knew but could not tell." Such knowledge is not knowledge. Knowledge is the apprehension of truth in its right relations. The church has for a long time been like the child in school who knew but could not tell. A lady was asked how her sick husband was getting along. "Oh, John is not doing very well; he just lingers along. I wish he would do something definite." The church has been lingering along, not doing very well. The time has come for it to do something definite. Its obligations have been not only hazy and uncertain, but unorganized and indefinite. In other words, whatever ideas the church has had of its obligations, they have not been idealized; hence they have not been organized. Idealization means organization. The first

thing Jesus Christ, our great Ideal, and the greatest organizer the world has ever known, said to his disciples after he had made them *realize* that they were under obligation to *feed* the multitude, was, *"Organize."* Organize your resources: "How many loaves have you?" Organize the people: "Make the multitudes sit down in companies by hundreds and fifties." This is always Christ's way. He set before his handful of disciples "all the world" to evangelize. But all the world was too *impersonal* and *indefinite;* so he broke it up into individual and concrete members, and said, "every creature." Then he organized the work and classified it as *local, home* and *foreign*—Jerusalem (local); Judaea and Samaria (home missions), and the uttermost part of the earth (foreign missions). The idealization of our obligations, for example, takes the thousand million heathen in the world and inquires how many belong to the Presbyterian Church as her share to evangelize, and discovers that there are one hundred million of them. It locates these one hundred million in various definite fields and countries; it makes the multitude "sit down."

This idealization of our obligation then inquires how many missionaries it will take to give the gospel to these hundred million people thus definitely located, and discovers that not less than 4,000 American missionaries must be sent to organize this work satisfactorily. It then discovers that this will mean *financially* for the church an annual contribution of $6,000,000, or an average of a dime a week, five dollars a year, per member.

This idealization, which means the organization of our obligations, then requires that the officers of our churches here at home set aside certain favorable times of the year when each of the great divisions of the field—local, home and foreign—are to be faced—not all at once, but at different periods. At such times the method requires that the multitude of our church members "sit down" in their various places of worship, and consider, Sabbath after Sabbath, the claims of each of these great divisions. This method of idealization then places in the hands of each of these members a card and pencil for the expression of their desire. This card may be perfectly blank. It should never have anything more on it than the expressed desire to fulfill the financial obligation of that particular division of the field which is at that time under consideration. In other words, it should not be

an *omnibus* subscription card, including, for example, foreign missions with all the other boards of the church. This budget plan is sometimes advocated as a good method, but if so, it is an illustration of how the good is the enemy of the best. Such an omnibus subscription card may look very much like organization, but it means confusion of claims, the lack of intelligent discrimination in giving, and a corresponding failure in meeting our financial obligations. This subscription card need not necessarily be a pledge, or a "promise to pay" of the ordinary kind, but may be, rather should be, a "*desire*-to-pay" subscription card. For example, the following form has been found very satisfactory in securing subscriptions for foreign missions:

FOREIGN MISSIONS SUBSCRIPTION

$.....

In the effort to discharge my distinct responsibility toward the evangelization of 100,000,000 peoples in the non-Christian lands, for whom the Presbyterian Church in the U. S. A. has assumed responsibility, I desire to contribute this year to the cause of foreign missions .....Dollars, to be paid in full on or before.....190.....

I prefer paying in { WEEKLY / MONTHLY / QUARTERLY / ANNUAL } installments.

Name.....

Date.....190.... Address.....

Such a card gives both the cause and the subscriber a fair chance.

(1) By the use of the separate subscription card confusion is eliminated and the cause stands forth upon its own merits, and each member of the church also stands forth on his merits. Each member of the church can be personally canvassed as to his desire to do something for this cause.

(2) By the use of the word "desire," rather than "promise" or "pledge," the *heart* of the contributor is appealed to and his faith is challenged to go out and lay hold upon the promise of God. Even though he himself may at the time have nothing to

give, yet God, who has all in heaven and on earth, will reward the yearning of his heart and enable him to fulfill all his desires.

(3) By making it possible to pay the subscription weekly, monthly, quarterly or annually, the contributor has opportunity to so adjust his affairs as to adapt them to the Scriptural plan of systematic and proportionate giving. This leads to the third important feature of the idealization method:

AGONIZING IN BEHALF OF OBLIGATIONS

III. To idealize our obligations means *agonization* in behalf of our obligations. No one ever had a true ideal who did not pray, strive, agonize to attain that ideal. Jesus Christ, with his ideal before him, being in an agony lest that ideal might escape him, prayed the more earnestly, until he sweat as it were great drops of blood falling down to the ground. Idealization means agonization. This is in perfect harmony with Jesus Christ, our great Ideal, who says:

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

"When you pray, say, Thy Kingdom come. Thy will be done as in heaven so on earth."

"Agonize to enter in."

But we will not pray in a prevailing manner until we have idealized our obligations. Then we cannot help but pray. And if we pray we will prevail. For Jesus Christ says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

There is a deep philosophy about this as well as a very simple psychology. Prayer is God's way of giving himself an opportunity to do great things through a very humble instrument:

"Lord, what a change within us one short hour
Spent in thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched ground refresh as with a shower!
We kneel, and all around us seems to lower,
We rise and all the distant and the near
Stands forth in sunny outline, brave and clear;
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us in prayer
And joy and strength and courage are with thee?"

LIQUIDATION OF OBLIGATIONS

IV. The idealization of our obligations means the *liquidation* of our obligations. "The Word became flesh, and dwelt among us, and we beheld his glory, (glory as of the only begotten from the Father), full of grace and truth." The best method of meeting our financial obligations *meets* them, liquidates them. The ideal always gets itself clothed in flesh and blood and works itself out into the actual and real. Browning makes his faultless painter say:

> I can do with my pencil what I *know,*
> What I *see,* what at bottom of my heart
> I wish for—do easily, too—when I say perfectly,
> I do not boast.

Then he adds:

> I do what others dream of all their lives.
> Dream? Strive to do—agonize to do,
> And *fail* in doing.

We are considering our financial *obligations*—all that we owe, every cent—and how to discharge them completely and fully. This, I say, is accomplished by the *idealization* of those obligations, because the ideal, the true, the right, acknowledged, organized, surrendered to, always gets itself worked out, whatever the cost, whatever the sacrifice, whatever the suffering. *It makes good.* Nor is idealization a friend to procrastination. The Omaha convention standard has been criticised because the convention did not give the churches so many years to realize the standard. God does not say, To-morrow—ten years from now—evangelize the world. God says, *To-day,* now is the accepted time. Alexander, when asked how he conquered the world, replied: "By not delaying." Nations may be born in a day. In a moment, in the twinkling of an eye mighty things are wrought.

"He gave thanks and brake, *gave* to the disciples, and the disciples to the multitudes. *And they all ate, and were filled.*"

> "'Tis not for man to trifle, life is brief
> And sin is here;
> Our age is but the falling of a leaf,
> A dropping tear.
> We have no time to sport away the hours,
> All must be earnest in a world like ours.

XLI

A MAN'S PART IN CULTIVATING INDIVIDUAL, SYSTEMATIC AND PROPORTIONATE GIVING*

A. H. WHITFORD, BUFFALO, N. Y.

When Joel with a prophetic eye wrote "Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision," he may not have seen the twentieth century, but it is a fact to-day that multitudes are entering the valley of decision, and the day of the Lord is here. The nineteenth century was pre-eminently a laymen's century in the development of the Christian Church. Within that century the Sunday school, the Young Men's Christian Association, the Y. P. S. C. E., the denominational brotherhoods and other men's clubs, the Student Volunteer Movement, were all set up and developed as agencies of the church to extend the Kingdom of Christ by means of the laymen of the church. The forces are organized. The men are lined up for action. A few years back the call was for men. The lay organizations of the church have produced the men, and we have practically men enough. Now the church needs money to send the men to the field and maintain them.

A man's part in promoting systematic and proportionate and individual giving involves the application of business principles in the local church. Methods must be employed to secure contributions for missions and other benevolences in such a way that each church and every individual in the church will have an adequate share in providing the money required to maintain the various agencies employed for extending the Kingdom.

The time has passed for resting content with one dollar a year a member for foreign missions; that was the natural outcome in a church which depends upon an annual collection or other utterly inadequate plan. Any church can produce five dollars a member annually for this work, if the plan be right and the church-roll not inflated.

The Lafayette Avenue Church, of Buffalo, recently appointed

*Address given in the Laymen's Section Conference.

a men's missionary committee. This committee carefully studied the situation, concluded that the number of contributors to missions and benevolence could and should be doubled, and recommended a plan for a systematic canvass of the church, the second of January, 1908.

A large advance in giving had been made in 1907 over 1906, and yet the committee believed that many who were not giving should be enlisted to give systematically. As a result of a canvass of the entire church 525 subscriptions for the Benevolent Fund were secured for 1908, as compared with 170 for 1907. In 1907, $6,800 was contributed for missions and church benevolences. Already the pledges for 1908 aggregate $9,200. The weekly offering envelopes are used.

A brief outline of the organization of the canvass may be suggestive to other churches. A committee of ten, having been appointed, selected one hundred workers, divided in groups of ten, each with a leader. The one hundred undertook to canvass the one thousand members of the church and congregation. These names, previously written on cards, were assigned at a dinner conference. On the following Sunday the people were given a chance to make their subscriptions. Everybody had received by mail a statement of the needs and the plan. Over three hundred responded. The names of those who had not subscribed were forwarded to the workers by Tuesday morning. Within a week the work was completed. All regular appeals for the year have thus been anticipated, and begging obviated.

The fund, as pledged, provides five dollars per member for foreign missions, and five dollars per member for home missions, besides an increase assured for all the other church boards. The gains were secured largely by enlisting many to give, rather than by getting large gifts from a few.

XLII

THE SUBSCRIPTION PLAN

BY REV. CHARLES EDWIN BRADT, PH.D., CHICAGO, ILL.

You will notice that the topic says "*the* subscription plan." Now there are subscription plans that we want to let alone, and it is well for us to give a glance at them that we may know what to let alone. For example, there is the "omnibus" subscription plan, that lumps together all of the causes of the church; sometimes it is called the budget plan, made to include the budget of the local church and all of the boards of the church, arranged in order so that when subscriptions are made to this fund there is an understanding, perhaps, that no appeal will be made after this canvass is made.

Now the result of this is, that where the amount is made adequate to cover the claims and demands of all the causes, this amount is not secured. Of course, if you make a very small budget for all of these causes, it may be attained, but that defeats the very purpose that we have in mind, the supplying of the funds really necessary for those causes. When you lug in on one subscription card all the causes that have to be considered, it is not fair. It is not fair to the cause we have at heart to-day—the great foreign missionary cause. It is not fair to the cause that we ought to have at heart all the time, likewise—the great home missionary cause. It is not fair to the local church expenses, either, which are prominently before pastor and people, and which must be attended to, or the doors must be shut. Hence, let us beware of the mistake of making our subscription plan after that fashion, for it will defeat the very purpose we have at heart if we have the causes truly at heart.

The most satisfactory plan is the subscription plan, which contemplates a presentation to the people of the cause of foreign missions and likewise of home missions, each at a suitable time after the people have been instructed and inspired by the information which the pastor and leaders of the church can pre-

sent to them, then giving an opportunity to the people to express themselves willingly and with the heart. Now that is not necessarily a pledge. The subscription plan does not involve necessarily a pledge or promise to pay, but it is an expression of the desire of the heart. God said to Moses, "Of everyone who gives willingly from the heart you shall take an offering."

We ask the unconverted of our congregations to subscribe to this: "I desire henceforth to lead a Christian life." That is a subscription method, and it brings results. If that is an approved method, as it is, I claim that it is an even better and more approved method to present this cause to the congregation and ask an expression of a desire by way of a subscription to the causes of foreign and home missions, so that the desire may be redeemed at a certain time that will be convenient for the people, realizing upon it by faith and prayer exercise. Desire has in it the element of prayer. Our heart desire and prayer to God for the heathen will be answered if we will put an expression on our cards that it is an honest desire, and set about praying for it. This appeals to the spiritual side of every man, woman and child in the church.

There are many who will not pledge and promise to pay because they have an aversion, they are not disposed or inclined to put their names down to that kind of a paper, but they will put their names down to a card which calls for a prayer, which calls for the expression of an honest desire, and that is what God asks. Some one came and said to me, "I didn't subscribe because I did not have anything." I replied, "It does not seem to me that it is a good reason. Jesus Christ says, 'I have all in heaven and on earth; therefore you yield yourself to this thing and I am with you.'"

Is not that a spiritual appeal? I say to you, you can get expression that can call forth faith, that will call forth consecration, the highest, intense spiritual activity by that kind of an appeal. You will find them stretching out their hands with eagerness to get a subscription card.

These cards can be redeemed in weekly, monthly, quarterly or annual payments, as they may elect. I believe it is a good thing to pay weekly, but some like to make them monthly, and they like to have their own way about it, anyway.

Having suggested these proper ways by which they can express themselves, give them a chance and you will find them doing it. The best thing about the subscription plan is that it works. It works with intense satisfaction to the pastor and people. For example, many a time have I seen a pastor pick up these subscription cards, and find them redeemed in such an heroic manner that he will be forced to tears of rejoicing. Many a time have I seen the pastor's face light up with a wonderful illumination and joy. The people's responses were evidence of yielding to God and the Holy Spirit.

Last year a small church in Michigan gave fifteen dollars on the collection plan, and this year they subscribed three hundred and fifty-four dollars, and it was a day of days for them.

There are methods that may be helpful, may be good, aside from "The Subscription Method," but I can go into a congregation and get better results from this than from any other method. Two or three Sundays ago I was in a church where the pastor had diligently gone through his congregation and presented to every member an envelope. He had said to them, "Such a time we will make our missionary offering," and he preached on the subject. On the appointed Sunday he said, "I have brought Mr. Bradt to present to you the foreign missionary cause." He said to me the night before, "All that you want to do is to tell the people about the foreign missionary work. The offering is all arranged for."

I said to him, "What is the reason that you will not let these people who will be here to-morrow morning do anything they desire to do over and above what they are prepared to do? Perhaps those people have come with your inspiration and encouragement, with twice as large an offering as before. Perhaps to-morrow morning they will have some extra money and they will be encouraged to put that in, too, and perhaps they will in that way even increase over what they have done. Will you not recognize the fact that many people who have not your envelopes have money in their pockets, and will empty their pockets into the basket? There may be a desire to give over and beyond. Just let us put into the hands of these people the desire-cards and if they do want to use them let them have a chance."

"All right, we will do it."

They distributed the cards. I watched him open his envelopes. "Here's money we never expected to get. Here's an envelope chuck full of dollars and pennies and nickels and dimes. Surely somebody dumped his pocket." When they counted up they had twice the amount they ever had had in money. Some had emptied their pockets, had not put their names on the envelopes; and then in addition he had his cards. He had on the cards an expression of twice as much as he had in the basket, and he had in the basket twice as much as before. That is one illustration which we could multiply many times, did time permit.

XLIII

THE COLLECTION SUPERSEDED BY THE OFFERING

BY WILLIAM HOGARTH TOWER, MONTCLAIR, N. J.

The only note of discouragement heard throughout this convention has been connected, not with the work on the distant field, but with the indifferent support given by the church at home to the work which it has undertaken. We have been "taking up our collections," when we should have brought our "offerings" full of thought and worship and representing some worthy part of ourselves. We who have been bought with a price, owe it to our Lord that we meet our obligations to him in a businesslike manner, with the same forethought and fidelity that we pay our clerk's salary or meet our note at the bank—"thinking out our work and working out our think." So long as we continue to talk about and to bring our "collections," it will be a long, long time before we will bring the six million dollars that is needed annually for our work abroad. But when we bring our offerings, based upon an individual obligation and payable weekly as a part of our worship, there will be not the slightest difficulty in obtaining all the money needed. For the gold and silver are His, and we are his stewards.

There is no question as to our ability to maintain the work of the church at home and abroad as it should be maintained. The income of our branch of the Presbyterian Church is estimated at upwards of five billion dollars a year. Out of this vast sum we are giving only about one million dollars for our missionary work abroad. I know an elder in one of our churches whose income was twelve dollars a week. Out of this he set aside a dollar and a quarter a week toward the support of the church of which he was a member. When a special call was made to finish the church building he brought as his gift fifty dollars paid at one time. This is the way he always gives, because he loves the church and her Divine Head. His is the spirit of "the offering."

There is a story told of a boy who was so devoted to his dog

that he wanted to take the food from his own plate to share with the dog. And when his father objected, Charlie, gathering up the scraps and bones that were left after the meal was finished, took them to the dog, saying, "Here, old fellow, here's a *collection* for you; I wanted to bring you *an offering,* but papa wouldn't let me." Does not the boy with his desire to bring of his best to his dog, after carefully setting it aside beforehand, put to shame many of our churches and many of us, who Sunday after Sunday bring "what we can spare," after we have bountifully cared for ourselves? "Except ye...become as little children, ye shall in no wise enter into the kingdom of heaven."

A church in the Presbytery of Newark had been giving $250 a year for foreign missions, obtaining the amount through two collections. It was proposed by the pastor that they undertake the support of their own missionary, and they were asked to hand in their pledges for this purpose, stating how much they would give per week. The result was that the pledges handed in that first day amounted to $625 for the year, and this was later added to so that the amount given that year was $800.

In the Synod of New York, a city church of over 700 members a short time ago took its annual collection for foreign missions. The gift of that church for its own support averaged $24 a member per year. The collection for missions, taken when all the conditions were favorable, amounted to six cents per member.

At the same time a church in the interior of the same state undertook a systematic offering for missions. Weekly pledges were asked for, both for the work in the home land and on the field abroad. The first day thirty-four pledges were turned in, amounting to $362 a year for the home work and $427 for the foreign work, an average of $23 per member, and an increase over the gifts of the previous year of over four hundred per cent. Later, subscriptions increased the number to one hundred and thirty, and the total amount to $1800.

Can we escape the conviction that the obligation rests upon us to prepare for our offering beforehand, carefully, studiously, loyally as God has blessed us, and to make use of the Scriptural plan of an individual, proportionate gift, weekly as a part of our worship, which, faithfully followed up, will result in our doing the most for our Lord!

XLIV

THE EFFECT OF FOREIGN MISSIONARY ACTIVITY ON OTHER CAUSES NEARER HOME

BY PAUL R. HICKOK, DELAWARE, OHIO

In discussing this theme it should be assumed, first of all, that the great majority of ministers and church officers are perfectly sincere when they express anxiety concerning the matter. I am not ready to believe that all these men are trying to dodge their responsibility when they refrain from doing more for foreign missions on the ground that other worthy causes will suffer. They are honest in their belief that this will be the result. To them it seems like a perfectly simple problem in mathematics—a case of addition and subtraction. When they are "straining every nerve for the church," as they say and honestly believe, it is very hard for them to realize that to add one hundred dollars to one fund can mean anything else than the subtraction of that amount from other causes. Their fears are honest ones, for the most part, and should be respected accordingly. But the trouble is with their point of view of the matter. The results of foreign missionary activity in a church are not of the "addition and subtraction" order. It is another kind of proposition that we have before us. And it is this great fact that pastors and officers should be helped to realize.

When it is understood that aggressive evangelizing, wherever the need is greatest, is the *real business* of the church, then all the church's business will be placed on a more businesslike basis. The things we have been doing in a haphazard way will then be done in a manner of which they are worthy. Too many churches regard mere self-perpetuation as their first duty, forgetting that there is something very much more fundamental. They appear to believe that the gospel was given in order that a few churches might have a reason for existing. While the church's real mission in the world is one of evangelization, it is a force established for the purpose of proclamation of the gospel. As soon as this is realized, all the work of an individual church will be put on a sound business basis. This is because the very genius of missions is systematic and businesslike service for God.

As a consequence, it is not possible for other local and benevolent causes to suffer when people become interested in foreign missions. That would be to contradict the very nature of the church's fundamental purpose and work—systematic and businesslike evangelization. A church that would be guilty of advancing the interests of one of its departments, to the actual detriment of other departments, would be unbusinesslike and without honest system. It would not be possible, then, for increased foreign missionary interest to have this result, because that would be contrary to the very nature of the church's organizing motive and purpose.

Accordingly, whenever a church has commenced to give honestly and proportionately for foreign missions—when it begins to give "according to its means, and not according to its meanness," as some one has said—that church discovers at once that all its benevolent contributions will rise together. It is never a case of one column falling as another ascends. On the contrary, all the activities of a local church will be stimulated and increased together. Indeed, it is difficult to find any one thing which will more effectively quicken all the local and benevolent finances of a church than systematic and aggressive missionary giving. This is not only true philosophically, but it is just as true experimentally. Numberless churches have actually proved it in their own parish life. They have put it to the test, and it has "made good" in actual practice.

The church which I have the privilege of serving as pastor is not unusual among churches, and its experience is far less notable than that of innumerable others that are represented here to-day. But I am willing to mention its experience because it is commonplace among missionary churches, rather than extraordinary. When, after long prayer and discussion, our church was willing to assume the support of its own missionary abroad, there was a good deal of very sincere doubt in the minds of most loyal men as to what the effect might be on the other causes in which we were interested. Our officers felt very much like the new locomotive, fresh from the shops, of whose experiences Kipling has written. The locomotive had been warned of a certain bad place in the road, and as it approached that dangerous bridge with the loose rails, its "heart was in its headlight," and it "took the bridge

like a hunted cat on the top of a fence." That was just about the way our church felt. But it did not require long experience under the new system to reveal the fact that all the benevolences were to be positively increased, in addition to a doubling of foreign mission giving. And all over our country, there are scores of other churches, whose testimony would be of precisely similar character.

In the general work of the church the effect is the same. In this connection, I speak as the chairman of a presbyterial committee on home missions in a presbytery where there are only about half a dozen self-supporting churches, and in which we are undertaking to care for all our home mission interests without outside assistance, either from board or synod. Within the bounds of our own presbytery it has been shown indisputably that a live and aggressive interest in outside benevolences is the best way in the world to take care of our home mission churches. As a consequence, I feel like preaching and urging every weak or struggling church to get in line with a larger movement for foreign missions as a most effective method of solving its own local problems of finance.

Both theoretically and practically, in the experiences of individual Christians, local churches, and larger ecclesiastical organizations, it has been demonstrated repeatedly that increased foreign missionary giving and zeal never interfere with the interests of other benevolent causes nearer home; on the other hand, they constitute one of the most positive forms of actual assistance that could be devised. Gods' blessing rests on his work when it is done in an honest and businesslike way. And that method is one that includes every phase of a church's many-sided activity.

The Convention:
Preparation and Proceedings

"No interest in Missions? The only explanation—either inexcusable ignorance or willful disobedience."

XLV

THE PREPARATION

Long before the chairman called the opening session to order, the convention had in fact commenced. In Toledo, Cleveland and Youngstown, Ohio; in Harrisburg, Altoona, McKeesport, New Brighton and New Castle, Penna.; in Baltimore, Md., and in Syracuse, Schenectady and New York City, N. Y., more than two thousand men had met in pre-convention missionary conferences to consider the main issue which a little later was to be taken up, collectively, in the convention. Inasmuch as many of these two thousand men were unable themselves to go to Philadelphia, the circle of those who have thus caught something of the inspiration and have been imbued by the spirit of the movement, is actually far wider than the number in attendance at the convention might indicate.

But even long before this series of preliminary conferences, the preparations for the convention had been begun. In the spring of 1907 the Pennsylvania Synodical Committee on Foreign Missions had suggested to the Board of Foreign Missions the advisability of holding such a convention within its borders. After a conference between representatives of this committee, the presbyterial committees adjacent to Philadelphia and the Board of Foreign Missions, in June, 1907, it was decided to hold the convention February 11-13, and in the city of Philadelphia. Early in September the Board of Foreign Missions appointed a committee of arrangements, consisting of the executive of the Foreign Missions Committee of the Synod of Pennsylvania, together with representatives from the presbyteries of Philadelphia, North Philadelphia, Chester and West Jersey, being adjacent to the place of meeting. This committee was subdivided as follows to care for the several responsibilities involved:

COMMITTEE OF ARRANGEMENTS

Rev. C. A. R. Janvier, Chairman, 1409 S. Broad Street, Philadelphia
George R. Camp, Secretary and Chairman, Entertainment Committee, 8 Spreckels Building
John H. Converse, Treasurer, 500 N. Broad Street, Philadelphia

SUB-COMMITTEES

ADVISORY

Rev. I. D. Davis, D. D., *Synod of Atlantic*
Rev John McElmoyle, D. D., *Synod of Baltimore*
Rev. S. F. Wentz, D. D., *Synod of Catawba*
Rev. John F. Patterson, D. D., *Synod of New Jersey*
Rev. C. Waldo Cherry, *Synod of New York*
Rev. R. Ames Montgomery, D. D., *Synod of Ohio*
Rev. W. J. Holmes, *Synod of West Virginia*
Rev. C. A. R. Janvier, Philadelphia
Rev. Harvey Klaer, Easton
Rev. F. W. Sneed, D. D., Pittsburg
Rev. R. Howard Taylor, Oxford
Rev. W. E. Thomas, D. D., Lewisburg
Rev D. R. Workman, D. D., Leaman Place
Col. F. L. Hitchcock, Scranton
Mr. Penrose R. Perkins, Germantown
Mr. H. B. McCormick, Harrisburg
Synod of Pennsylvania

EXECUTIVE

Rev. C. A. R. Janvier, *Chairman*
Rev. M. A. Brownson, D. D.
Rev. John T. Faris
Rev. D. C. Hanna
Rev. D. R. Workman, D. D.
Rev. R. H. Taylor
Mr. George R. Camp
Mr. J. H. Converse
Mr. J. H. Jefferis
Mr. Harold Peirce
Mr. Penrose R. Perkins

DEVOTIONAL

Rev. D. C. Hanna, *Chairman*
Rev. R. P. D. Bennett
Rev. J. R. Davies, D. D.
Rev. D. R. Workman, D. D.
Mr. Benjamin O. Titus

ENTERTAINMENT

Mr. George R. Camp, *Chairman*
Rev. J. R. Swain
Mr. William Henry
Mr. W. M. Longstreth

FINANCE

Mr. Harold Peirce, *Chairman*
Mr. John H. Converse
Mr. H. C. Gara
Mr. Charles L. Huston
Mr. A. R. Perkins

PLACES OF MEETING, DECORATION AND USHERS

Mr. J. H. Jefferis, *Chairman*
Rev. W. B. Jennings, D. D.
Rev. W. P. Lee
Mr Penrose R. Perkins

PUBLICITY

Rev. J. T. Faris, *Chairman*
Rev. S. H. Leeper
Rev. R. H. Taylor
Mr William T. Ellis
Mr. Charles G. Trumbull

SOCIAL

Rev. M. A. Brownson, D. D., *Chairman*
Rev. William Allen, Jr.
Col. R. Dale Benson
Mr. William L. DuBois
Rev. George E. Gillespie
Mr. Edward B. Hodge
Mr. T. E. Patterson
Admiral George A. Lyon
Mr. Willis R. Roberts
Dr. George N. Willson

THE CALL

In October the following call was issued throughout the churches of the Eastern District:

New York City, October, 1907.

To the Men of the Presbyterian Church:

Invitation.—The Board of Foreign Missions of the Presbyterian Church, in coöperation with the Foreign Missions Committees of the eight synods included in the Eastern District, invites the men of our church to meet in Philadelphia, February 11th to 13th, 1908, to consider how best to do our part in obeying the Master's last command, in the presence especially of the unprecedented opportunity now presented for giving the gospel to the whole world.

A Crisis.—A great crisis is upon us. The Far East, aroused out of age-long slumber, is beginning to move with prodigious momentum. Whither? It is too late to say, as Napoleon did of China, "When she is moved, she will move the world: therefore let her sleep." Rather shall we dare to say, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

The Men.—Along with the great opportunity abroad there is developing a quickened sense of obligation on the part of the men of the church at home. Too long have we been satisfied to leave to the women the big end of the missionary responsibility. As never before the men are themselves beginning to respond to the imperative call of the world's need and to the final command of the world's Saviour. At the same time the missionary proposition is being put into more definite and businesslike form, till that which has often been regarded as a visionary daydream is seen to be a perfectly feasible programme —namely, to bring within the intelligent reach of every creature, in the lifetime of those now living, the gift of eternal life through Jesus Christ.

Omaha.—It was the combined impulse of the Great Commander's standing order, of the crisis abroad and of the businesslike outlining of the missionary programme, that brought together last February in Omaha more than a thousand Presbyterian men to consider the distinct responsibility of the men of our church. As one result of their deliberations the call has been made upon the church for a fivefold increase of gifts in order that a fivefold increase of force might make possible the

evangelization of the one hundred million non-Christians for whom our church assumes responsibility.

A Convention for the East.—Most of the men who met at Omaha were from the central west. Those who went from the eastern synods came back with a strong conviction that this section should also be given the inspiration of such a gathering; and the Foreign Missions Committee of the Synod of Pennsylvania having made definite request that such a convention be held within its borders, the Board of Foreign Missions, after careful consideration, accepted the invitation, constituted the committee of arrangements, and now joins in issuing this call.

Report from the Fields.—Meanwhile more than fifty of our representative business men, moved by the same impulse, have gone out personally to investigate the fields and ascertain the actual requirements in men and money in order to bring about the accomplishment, within a reasonable period, of the great undertaking which Christ has committed to his church. One of the prominent features of the convention now called will be to hear the reports of some of these representatives on the results of their investigations.

The Main Purpose.—The great purpose, then, of the convention will be: first to face the facts of the situation and decide *what* is required of us; second, and more especially, to determine *how* best to accomplish the task undertaken.

Time.—The time, February 11th to 13th, has been selected so as to include a public holiday—Lincoln's Birthday. The convention will open Tuesday, February 11th, at 2 P. M., and close Thursday night, the 13th.

Place.—The Academy of Music, Broad and Locust Streets, the finest auditorium in Philadelphia, with a capacity of more than three thousand, has been secured for all the sessions of Wednesday and Thursday. This building not being available for the first day, Horticultural Hall, next door, has been taken for the opening session and for the reception that evening.

Representation.—Representation for each church will be on the basis of *one delegate to every two hundred members (or fraction thereof), beside the pastor and one elder, ex-officio.* Each application should be endorsed by the pastor or the clerk of session.

Applications from churches outside of the Eastern District will be entertained so far as accommodations will admit without curtailing representation from the eight synods included in the Eastern District, viz.: New York, New Jersey, Pennsylvania, Ohio, West Virginia, Baltimore, Atlantic and Catawba.

Registration.—All applications should be addressed to 156 Fifth Avenue, New York, and should be accompanied by the registration fee of $1, on receipt of which tickets of admission will be issued and full information given as to transportation, etc.

Transportation.—Arrangements will be made for the usual reduction of railway rates.

Entertainment.—All delegates will be expected to provide for their own entertainment. Arrangements will be made by the entertainment committee for special rates in hotels, boarding houses and private houses, as to which full particulars will be issued later.

Let us come up to this convention in the spirit of supreme loyalty to the Great Head of the church, of prayerful devotion to his will and of grateful acceptance of that plan of his which gives to every member of his body a share in the establishment of that kingdom of righteousness and peace and joy whereof there is to be "no frontier."

C. A. R. Janvier,
Chairman General Committee of Arrangements.

David McConaughy,
Eastern District Secretary.

GENERAL ARRANGEMENTS

The Academy of Music having been preempted for Tuesday, February 11th, for another purpose, far in advance, it was found possible to secure that building only for the sessions of Wednesday and Thursday, (February 12th and 13th); Horticultural Hall, next door, was engaged for the first day of the convention. To provide for a possible overflow, the Chambers-Wylie Church, situated near by on Broad Street, was held in readiness. Here the headquarters of the convention were, likewise, located, with temporary post office, committee rooms and

prayer room, the latter being set apart solely for this purpose throughout the entire time.

Both the Horticultural Hall and the Academy of Music were suitably decorated within; and over the front entrance, outside, as well as on both the north and south sides of the City Hall, were emblazoned in electric light the letters in white, "M. F. M. C." (Men's Foreign Missionary Convention) and in red underneath these letters, a key, to indicate that upon the delegates was conferred the liberty of the City of Brotherly Love. Each delegate was presented with an emblematic button as a more personal reminder of the hearty welcome accorded to all.

The local expenses of the committee of arrangements, including rent of halls, decoration, reception and incidental expenses of the several sub-committees, amounted altogether to $3,729.62. This was provided for by subscriptions, a considerable part of the amount being assured at the outset by members of the committee and other friends in guarantees of $100 each. After all expenses had been paid, $18 was refunded to each of these guarantors.

The general expenses incurred by the Board of Foreign Missions in providing for the programme, the traveling expenses and entertainment of speakers, printing, postage and other incidentals, amount to $1410.88. This was all provided for from the registration receipts, which aggregated $1622.80. The balance, $211.92, has been set aside by the Board of Foreign Missions in a special fund, to provide against any possible loss on account of the publication of this book containing the report and by way of provision for similar conventions in the future.

XLVI

THE OPENING OF THE CONVENTION

TUESDAY AFTERNOON

By 2 o'clock Tuesday afternoon, February 11th, the large Horticultural Hall was solidly filled with men, admission being rigidly restricted to those presenting registration tickets.

The meeting was called to order by the chairman, Rev. Geo. Alexander, D. D., president of the Board of Foreign Missions of the Presbyterian Church in the United States of America, supported by the following vice chairmen:

Hon. John H. Converse, LL.D., Philadelphia.
Chas. W. Dorsey, Baltimore, Md.
Alfred E. Marling, New York.
Daniel Rogers Noyes, St. Paul.
Hon. John Wanamaker, Philadelphia.

The chairman, having declared the organization of the convention in order, and called for nominations for secretary, assistant secretary and standing committees, the following were duly elected, viz.:

Secretary, Mr. D. L. Pierson, of Brooklyn, N. Y.
Assistant Secretary, Rev. Harvey Klaer, of Easton, Pa.

BUSINESS COMMITTEE

(On motion the Executive of the Committee which had made the preliminary arrangements was constituted the Business Committee of the Convention.)

Rev. C. A. R. Janvier, Philadelphia.
Rev. Harvey Klaer, Easton, Pa.
Rev. F. W. Sneed, D. D., Pittsburg, Pa.
Rev. R. Howard Taylor, Oxford.
Rev. W. E. Thomas, D. D., Lewisburg, Pa.
Rev. D. R. Workman, D. D., Leaman Place, Pa.
Col. F. L. Hitchcock, Scranton, Pa.
Mr. Penrose R. Perkins, Germantown, Pa.
Mr. H. B. McCormick, Harrisburg, Pa.

RESOLUTIONS COMMITTEE

Rev. John Timothy Stone, D. D., Baltimore, Md.
W. R. Spilman, Washington, D. C.
Rev. Thos. Morgan, Ph. D., Jersey City, N. J.
W. W. Woodward, Newton, N. J.
Rev. A. V. V. Raymond, D. D., Buffalo, N. Y.
Rev. Wm. P. Schell, Seneca Falls, N. Y.
W. L. Amerman, New York City.
Theodore W. Morris, New York City.
Rev. John Allen Blair, Chambersburg, Pa.
Alex. Findley, Altoona, Pa.
Rev. Charles G. Trumbull, Philadelphia.
Rev. Wm. S. Hudnut, D. D., Youngstown, Ohio.
John H. Sample, Cleveland, O.
John L. Severance, Cleveland, O.
Rev. W. J. Holmes, Wellsburg, W. Va.
F. H. Williams, Wheeling, W. Va.
Rev. S. F. Wentz, D. D., Statesville, N. C.
Charles A. Rowland, Athens, Ga.

The chairman then introduced the mayor of Philadelphia, Hon. John E. Reyburn, who, on behalf of the city, extended a very hearty welcome to the convention. This was fittingly acknowledged by Dr. Alexander as the presiding officer.

The chairman then called upon Rev. William H. Roberts, D. D., of Philadelphia, moderator of the Presbyterian Church in the United States of America, to tell the inspiring story of "The part which American Presbyterians have had in missions in the past."

Prof. J. R. Howerton, D. D., of Lexington, Va., moderator of the Presbyterian Church in the United States (South), followed with the second chapter of the same story. The chairman, in introducing him, said: "While here in the homeland, the Southern and Northern Presbyterian Churches are two, in Korea and Mexico, confronting a common foe, they are not divided, but one great army." Dr. Howerton replied, "We are not two churches, but two assemblies, that's all."

After singing, there was a notable symposium of addresses on "The Response Which Men in Other Branches of the Church

Are Making to the Call," with brief addresses by the following representatives: Methodist Episcopal, Rev. Homer C. Stuntz, D. D., New York; Baptist, S. W. Woodward, Washington, D. C.; Lutheran, William C. Stoever, Philadelphia Pa.; United Presbyterian, Rev. Charles R. Watson, D. D., Philadelphia, Pa.; Congregational, Mr. John B. Sleman, Jr., Washington, D. C.; Protestant Episcopal, Mr. Silas McBee, editor of the *Churchman,* New York.

At the conclusion of these fraternal addresses, the veteran Bishop Cyrus D. Foss, D. D., of the Methodist Episcopal Church, led the convention in prayer, as follows:

"Oh God, our Heavenly Father, the God of every branch of the church of Jesus Christ, we bow before thee and praise thy name. We glorify thee, we thank thee for thy servants in every age who have really loved thee and have consecrated themselves to the work of saving men. We thank thee for John Knox, for John Calvin, for John Wesley and for hosts of thy servants in many lands who in the great essentials of Christian faith and hope and love and consecration have given themselves to the uplifting of humanity and the salvation of the world. We thank thee that in our time the various branches of the one church of the living God have drawn so near together; that antipathies and disagreements have grown so small and the spirit of concord so large. The Lord send his blessing abundantly upon this assembly of godly men and upon this whole church which they represent. We thank thee for the great things done through this branch of the church of God in the world in the recent years and especially for the great augmentation of the zeal and intelligent devotion among its laity. God bless the Presbyterian Church in this land and in every land and all branches of thy church. Bless this convention; pour out the Holy Ghost upon every speaker and may thy name be honored and this church be greatly benefited by the consecration of these days. God bless the laymen and the ministry and the whole church, through Jesus Christ. Amen."

This session closed with a Quiet Hour, conducted by Mr. Robert E. Speer, the keynote of which was "The Call from the Great Missionary, Our Lord Jesus Christ," opportunity being given for voluntary petitions by the delegates.

RECEPTION TO THE DELEGATES

An informal reception was given in the foyer of Horticultural Hall during the interval between the afternoon and evening sessions. A handsome collation was served by the committee of arrangements. The delegates mingled freely in delightful social intercourse. The occasion was the more enjoyable because of its perfect informality and freedom.

TUESDAY EVENING SESSION

The evening session, commencing at 7.15 P. M., was held in two sections, the delegates only being admitted to Horticultural Hall and those holding visitors' tickets accommodated in Chambers-Wylie Church. At the Horticultural Hall the chair was occupied by Hon. James A. Beaver. The first address was by John R. Mott, general secretary of the World's Student Christian Federation, on "The Urgency and Crisis in the Far East." Rev. Arthur Judson Brown, D. D., secretary of the Presbyterian Board of Foreign Missions, New York, then spoke on "The World-Wide Sweep of Our Enterprise." He was followed by Rev. George William Knox, D. D., formerly of Japan, who spoke on the same subject.

An overflow meeting was held simultaneously in the Chambers-Wylie Church, at which Rev. George Alexander, chairman of the convention, presided, and addresses were made by Dr. Knox and by Rev. Ernest Hall, of Korea.

WEDNESDAY MORNING SESSION

Wednesday morning at 9 o'clock the convention assembled in the Academy of Music, Dr. Alexander presiding.

After prayer by Rev. A. L. Phillips, D. D., of Richmond, Va., "The Call of the World" was voiced by the following leaders from the far frontiers: China, Rev. Charles E. Patton, of Yeung Kong; South America, Rev. W. B. Boomer, of Santiago; the Mohammedan world, Samuel M. Zwemer, F. R. G. S.; Africa, Rev. Joseph Clarke, who spoke of the Congo atrocities.

After singing there followed a series of reports from men who, in connection with the Centennial Commission of the Laymen's Missionary Movement, have gone out at their own charges to visit the fields and give to the church at home the benefit of their observations. Mr. Edward B. Sturgess, of Scranton, Pa., was the first of these speakers, followed by Mr. Daniel Rogers Noyes, of St. Paul, Minn.; Mr. W. Henry Grant, of Summit, N. J.; Mr. Richard C. Morse, of Brooklyn, N. Y., and Rev. J. H. Odell, D. D., of Scranton, Pa.

The session concluded with a Quiet Hour conducted by Rev. Charles R. Erdman, D. D., of Princeton, N. J., the theme of

which was "Our Motive Power, the Holy Spirit," the latter part of the time being spent in voluntary prayer by the delegates.

WEDNESDAY AFTERNOON

The convention was divided into three sections for conference along special lines: for laymen, pastors and Sunday school workers, respectively.

The Laymen's Conference nearly filled the floor of the Academy of Music. It was conducted by David McConaughy, the Forward Movement secretary of the Presbyterian Board of Foreign Missions, who said in opening that the purpose of the conference was primarily not to hear addresses, but to compare experience and to get at something practical, so as to go back and bring things to pass in the churches. The one fear in holding a great inspirational convention, such as this, was lest the real end in view might be lost sight of in the enthusiasm engendered. This convention had not been worked up in five weeks or five months. For five years and more, painstaking preparatory work had been done, quietly, persistently, throughout the church, getting a roadbed ready and tracks laid; at last the fullness of time had come to get up steam and go ahead with a momentum such as had not been dreamed of hitherto. A few years ago no church had yet made a start toward bringing about a forward movement. But soon after the Presbyterian Church in the North inaugurated its forward movement the Presbyterian Church in the South followed suit. There was no better way to begin the conference of the afternoon than to hear of the progress of that movement, and no better man to tell of it than Mr. Charles A. Rowland, of Athens, Ga. Mr. Rowland then told of the progress of the Laymen's Missionary Movement in the Presbyterian Church in the United States (South) and afterwards was cross-questioned from the floor for some time:

"A Man's Part in Leading the Church as a Whole to Fulfill Its Mission" was unfolded by several speakers, dealing with different aspects, viz:

In the Synod.—Mr. John H. Sample, Cleveland, Ohio.
In the Presbytery.—Mr. Thomas McE. Vickers, Syracuse, N. Y.

In the Local Church.—Mr. W. L. Amerman, New York City.

In Cultivating Individual, Systematic and Proportionate Giving.—Mr. A. H. Whitford, Buffalo, N. Y.

In Spreading Missionary Intelligence.—Mr. D. L. Pierson, Brooklyn, N. Y., and Mr. H. C. Ostrom, Athens, Ga.

In Promoting the Missionary Meeting and Definite Prayer for Missions.—Mr. F. S. Goodman, Montclair, N. J.

The Pastors' Conference was held in the Chambers-Wylie Memorial Church, in charge of Rev. A. W. Halsey, D. D., Home Department Secretary of the Presbyterian Board of Foreign Missions, the following programme being carried out:

The Positive Responsibility of Leadership.—Rev. Stanley White, D. D., New York City.

The Offering:

(a) The Subscription Plan.—Rev. C. E. Bradt, Ph. D., Chicago, Ill.

(b) A Unique Method.—Rev. Eben B. Cobb, D. D.,* Elizabeth, N. J.

Methods for Arousing Missionary Interest Among the Men.—Rev. Wm. S. Marquis, D. D., Rock Island, Ill.

The Pastor and the Balky Missionary Church.—Rev. Guy L. Morrill, Moosic, Pa.

The Mission Church and the Balky Pastor.—Hon. James A. Beaver, Bellefonte, Pa.

The Sunday School Conference, held in the Horticultural Hall, was conducted by Rev. Geo. H. Trull, Sunday school secretary of the Presbyterian Board of Foreign Missions. The programme was as follows:

The Strategic Position of the Sunday School in Reference to World-wide Evangelization.—Charles G. Trumbull, Editor *Sunday School Times*.

*Dr. Cobb, intending to publish his address later in pamphlet form, preferred that it should not be included in the account of the convention.

A Definite Missionary Policy for Presbyterian Sunday Schools.—T. H. P. Sailer, Ph. D., Educational Secretary Board of Foreign Missions of the Presbyterian Church in the U. S. A.

How to Make the Policy Effective.—R. E. Diffendorfer, Sunday School Secretary Young People's Missionary Movement.

Five-minute Testimonies from Superintendents as to actual results of Missionary Methods employed in their respective Schools—Intellectually, Financially, Spiritually.

Open Parliament and Questions.

Five-minute testimonies from many superintendents followed, stating the missionary plans in operation in their respective Sunday schools and the intellectual, financial and spiritual results. No one method was universally employed but many, each adapted to local needs.

The following resolutions were adopted by this conference and afterward endorsed by the Resolutions Committee of the convention:

1. We strongly recommend that each Synodical and Presbyterial Foreign Missions Committee have one *well-qualified* member responsible for developing missionary interests in the Sunday schools.

2. We heartily endorse and urge the speedy adoption by every Presbyterian Sunday school of the following fourfold missionary policy, viz:

(a) Systematic, graded instruction
(b) Definite daily prayer
(c) Proportionate and systematic giving
(d) Effort to secure missionary recruits.

3. We superintendents gathered in the Sunday School Conference in connection with the Men's Foreign Missionary Convention in Philadelphia, February 12th, 1908, pledge ourselves to do all in our power to make effective in our Sunday schools the above mentioned fourfold missionary policy, and to recommend it to others.

WEDNESDAY EVENING SESSION

At 8 P. M. the evening session opened with prayer by Rev. Marion Kline, D. D., secretary of the Evangelical Lutheran Board of Foreign Missions. Addresses were given by Rev. Horace G. Underwood, D. D., of Korea, and Rev. J. C. R.

Ewing, of India, on "The Call of the World." Mr. William T. Ellis, of Philadelphia, spoke on "The Supreme Opportunity of the Hour," and Rev. Howard Agnew Johnston, D. D., of New York, on "The Obligation Which the Present Opportunity Involves."

THURSDAY MORNING SESSION

The closing day opened at 9 o'clock Thursday morning, with Mr. Daniel Rogers Noyes, of St. Paul, in the chair. After prayer by Rev. Eben B. Cobb, D. D., of Elizabeth, N. J., Mr. Alfred E. Marling, of New York, a member of the Forward Movement Advisory Committee from its inception and of the Presbyterian Board of Foreign Missions, gave a ringing address on "Missions a Man's Business."

He was followed by Hon. James A. Beaver, who conducted a conference on "The Only Organization Called For: the Church." General Beaver in opening the subject indicated the scriptural principles which are fundamental to the missionary movement. Mr. James M. Speers, of New York, a member of the Presbyterian Board of Foreign Missions, spoke of "The Business of the Board of Foreign Missions." Rev. John Allan Blair, of Chambersburg, Pa., dealt with the question, "Why Not Men's Missionary Societies?"

An hour was then devoted to conference on the subject, "How Men May Be Brought to Know What God is Doing in the World," under the leadership of Rev. A. L. Phillips, D. D., of Richmond, Va. Rev. John Timothy Stone, D. D., urged the importance of utilizing "Conversation as a Means of Interesting Men in Missions." A discussion followed, in the course of which Rev. E. Trumbull Lee, D. D., of Pittsburg, said that in his estimation the answers which Dr. Phillips had received to the *questionaire* indicated incredible ignorance. He thought that there was no better missionary magazine published than the *Assembly Herald*; that the Presbyterian Board of Foreign Missions had a valuable reference and circulating missionary library at 156 Fifth Avenue, New York, and was constantly issuing leaflets which only need to be used, and they will awaken enthusiasm. He thought it an utter mistake to say that missionary literature is effeminate and not up to date.

A Quiet Hour was conducted by Rev. Edgar Whitaker

Work, D. D., of New York, on the theme "Our Resources Through Prayer." When an opportunity was given the delegates to take part in prayer, twenty-seven responded within less than fifteen minutes.

THURSDAY AFTERNOON SESSION

On calling the convention to order at 2 P. M., Dr. Alexander offered prayer and then called on Mr. J. Campbell White, general secretary of the Laymen's Missionary Movement, to speak on "An Adequate Business Basis for World Evangelization."

A conference was conducted by Rev. Charles E. Bradt, Ph. D., of Chicago, on "The Best Method of Meeting our Financial Obligations."

Mr. A. W. Pierson, of Westfield, N. J., spoke on "Our Personal Response," and Rev. Paul R. Hickok, of Delaware, Ohio, chairman of the home mission committee of his own presbytery, told of "The Effect Upon Causes Nearer at Hand," when a church awakes to its missionary obligation to the world.

The convention then took up the question of "Our Programme for the Future." Rev. E. H. Jenks, D. D., of Omaha, Neb., especially commissioned by the council which arranged for the convention held in Omaha, February, 1907, presented greetings as follows:

Mr. Chairman and Brethren:

The Presbyterian Ministers' Association of Omaha have sent a greeting to you and a testimonial, as to the results which may be seen a year later in the city of the first convention and in that vicinity. In bearing this to you, my mission is one of personal gratification; and of the superabundance of inspiriting things of this convention I shall take away all that I can carry. This convention seems a continuation of the former. The same spirit has inspired and is guiding both.

The Omaha convention had 1074 registrations, which, considering that it was held west of the Missouri river, on home mission ground, was a remarkable showing. This convention, I understand, has over 1600 registrations, which is worthy of hearty congratulation. In one thing, Mr. Chairman, I think we did better than even the splendid arrangements here. We provided a hall with sufficient gallery capacity for all the noble women of our churches, and they took advantage of it, too.

However, I do not wish to place these two conventions in contrast, but to insist upon their essential unity.

"There is no east nor west
Border nor breed nor birth,"

to him whose kingdom is internal, universal and eternal. The two con-

ventions are parts of the same great divine plan. There is "something doing" in the world, as we heard last evening. This quickening of the men of the church throughout the world is significant. In this country the union of denominations, the federation of church forces, the Laymen's Movement, the Brotherhood, the spread of the cause of temperance, the awakening to civic righteousness—all these are stirring us as we have rarely, if ever, seen before. God is calling to the Christian people, "Awake, awake, put on thy strength, O Zion."

Permit me to suggest that two more such conventions should be held; one in the South and the other on the Pacific coast, that the whole land may feel the impetus of this movement.

Nor are we merely going over the same ground. By what has been said here, this convention seems to have its mind settled upon two points: (1) *That* a distinct responsibility for foreign missions rests upon the church, and *what* that responsibility is, and (2) That we must be preparing to realize that ideal. We of the West are certainly with you. The gospel must be given by us to the world in this generation. Self-propagation is the law of life. A church which cannot increase and multiply is an emasculated church. Our church must be virile. Give us a man's task and we will do it. Give us your strong ideas, so they be true, and they will win a place for themselves. Men who do great things in this day of material progress will never be satisfied with a weak gospel. Big things attract big men. Christ gave us a gospel with the promise that we should possess heaven and inherit the earth. He set the church a task of imperial dimensions. If this is presented to the church by this convention it will be like the clear call of the war-trumpet "to advance."

The chairman then called upon Rev. John Timothy Stone, D. D., of Baltimore, to report for the Committee on Resolutions. Before this report was read the convention was led in prayer by Hon. John Wanamaker, a member of the Forward Movement Advisory Committee, and after the reading there was a further season of prayer in which the delegates took part.

THE OMAHA CONVENTION RESOLUTIONS

It was moved by Mr. D. L. Pierson, of Brooklyn, that the resolutions of the Omaha convention be read for the information of the delegates. These resolutions, read by Mr. W. R. Spilman, of Washington, D. C., secretary of the Resolutions Committee, are as follows:

We, men of the Presbyterian Church in the United States of America, gathered in intersynodical convention of more than 1,000 delegates, profoundly impressed with the goodness of God in the gift of Jesus Christ to be the Saviour of the world, filled with wonder over the triumphs of the gospel in non-Christian lands during the last 100 years, touched by the appeals which come to us for the light of life from lands without Christ, and conscious of the solemn responsibilities laid upon us by the rich blessings of God, temporal

and spiritual, which we enjoy, do hereby adopt the following as the deliberate expression of our privilege and duty in the extension of the Kingdom of our Lord.

I. It is the judgment of this convention that the number of human beings in non-Christian lands for which the Presbyterian Church in the United States of America, is directly responsible in the work of evangelization in this generation, is approximately 100,000,000 souls.

II. It is the judgment of this convention that the force of Presbyterian American foreign missionaries, native pastors, Bible women and teachers, ought to be increased in the immediate future until it reaches the number of one American foreign missionary and five trained native workers (or their equivalent) for each 25,000 unevangelized people now in non-Christian lands, providentially allotted to the Presbyterian Church for evangelization. This would mean for this church, 4,000 American missionaries, or about five times as many as we now have.

III. It is the judgment of this convention that it will cost not less than $6,000,000 a year to fully meet the great responsibility outlined above, and we therefore set ourselves resolutely to the work of bringing the foreign missionary offerings of our church up to this mark.

IV. In the judgment of this convention, it will be necessary, in order to raise the funds required for the discharge of our missionary obligations, for every church to adopt a missionary policy embodying the following principles and methods:

OUR MISSIONARY POLICY

1. It is the mission of the whole church to give the gospel to the whole world.
2. This entire church being a missionary society, each member of the body is under covenant to help fulfill the will of the Head: to give the gospel to every creature.
3. Every Christian is commanded to "go," if not in person, then potentially having a share by gift and prayer in supporting a parish abroad, as well as the parish at home.
4. Our giving should be an act of worship (Proverbs iii: 9), cheerful (II Corinthians ix: 7) and according to the Rule of Three (I Corinthians xvi: 2):

"Let every one of you.....*Individually*
Lay by him in store on the First day of the week } .....*Systematically*
As God hath prospered him." .....*Proportionately*

OUR MISSIONARY METHODS

1. Let synods and presbyteries, through their foreign missionary committees, labor to have every church adopt this missionary policy.
2. Let the Board of Foreign Missions, in consultation with the synodical foreign mission chairman, and such laymen as the board may select, annually lay before the general assembly a statement of the amount needed for the ensuing year and a suggested apportionment of said amount among the various synods and presbyteries, not as an assessment, but as a definite share of the responsibility.
3. Let every church prayerfully assume its share of this responsibility, which may be represented by a sum of money adequately representing the

church's financial ability; or by "A Parish Abroad," * or by the salary of one or more foreign missionaries.

4. Let the subscription method be set in operation by the session of the church, by which every member shall be reached and given opportunity to express his love for souls and loyalty to Christ by a weekly, monthly, quarterly or annual offering to this cause.

V. While we recognize that the ability of churches and individuals varies, it is the judgment of this convention that each of our churches should strive to attain an average of at least $5 a year, or a dime a week a member, for foreign missions; and we hereby urge the foreign missionary committee of synods, presbyteries and churches to seek to secure that result, and we pledge our own best efforts to raise that average in our own churches.

VI. Recognizing that the successful accomplishment of this project involves not only the expenditure of wealth, but also of lives, we set ourselves to pray that the Holy Spirit of God may choose and send consecrated men and women into this work of foreign missions in sufficient numbers to secure the evangelization of the world in this generation.

THE PHILADELPHIA CONVENTION RESOLUTIONS

The resolutions submitted to the Philadelphia convention were then taken up, and after questions touching various points and discussions, they were adopted as follows, viz.:

We, men of the Presbyterian Church, in convention assembled, thank God for the command of Christ, which determines forever the highest mission of his church, viz: the evangelization of the world. We are grateful for the share he has given us in this work, grateful for the larger share he now offers us, and grateful that the work is making the workers one at home and abroad, as shown by spiritual fellowship and practical coöperation.

Recognizing the urgency of present conditions and our corresponding responsibility, we plan and propose as follows:

(1) Accepting the conclusions of the Omaha convention as defining the specific part of the world's evangelization, which belongs to our church, and moving toward the standard of six million ($6,000,000) dollars annually, as there established, and knowing the immediate demands of the world field, we now set ourselves to the task of enlisting our entire church to raise at least two million ($2,000,000) dollars during the coming year.

(2) To this end we recommend that each synod, presbytery and individual church assume immediate and specific organized responsibility to raise its full share determined by its ability, none limited by but all surpassing if possible, the standard set by the Omaha convention (viz; an average of at least a dime a week, or $5 a year a member).

(3) We urge upon the men of each church the duty of gathering and giving information concerning the progress of missions, using the means pro-

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*By "A Parish Abroad" is meant so much of the work, either on the field at large or in some particular station, in all its varied aspects, as the systematic contributions of the members of a church for this purpose may aggregate. Whatever the amount, to start with, communication may be established through a missionary serving as a living link to connect the church at home with its parish abroad.

vided by the church and all other means that will make the information definite and inspiring.

(4) Believing that the Holy Spirit will do through us even more than we ask or think, in Christ Jesus, our Lord, we solemnly renew our faith in united, unceasing, definite prayer, and in unison with other bodies we suggest that the noon hour of each day be a time when all men may appeal to the throne of God for the speedy evangelization of the world.

REPORT OF THE BUSINESS COMMITTEE

The Business Committee reported the following communications received or sent on behalf of the convention:

(1) From Mr. L. H. Severance, of the Forward Movement Committee, a cablegram dated Agra, India, February 13th, 1908:

"Immediate need of men and women for Korea; under subdivision we are wholly responsible for over four million people. China must have help for increasing work. India requires help."

(2) From Rev. Dwight E. Potter, Western District secretary of the Presbyterian Board of Foreign Missions, Oakland, Cal.:

"Western district sends greetings. Our laymen await your inspiring leadership. Haggai ii: 4."

From the World's Presbyterian Alliance, in session in New York city:

"The executive commission of the World's Presbyterian Alliance sends you fraternal greetings. See John, chapter three, verse sixteen."

WILLIAM H. ROBERTS.

(3) The following telegram sent to Rev. Frank F. Ellinwood, D.D.,LL.D., who for more than a generation was an honored secretary of our Board of Foreign Missions, and who, having passed four score years of age, is now in great physical feebleness, but whose mind and heart and prayer are with this convention of men:

"The Men's Foreign Missions Convention, in Philadelphia assembled, send affectionate greetings to an honored leader and counsellor."

(4) To Rev. James C. Hepburn, first missionary of the Presbyterian Church to Japan, now at the age of ninety-one waiting in his home at East Orange, N. J., for the call to "Come up higher:"

"The Presbyterian men assembled in the interest of world-wide missions delight to send congratulations and greetings."

(5) The Presbyterian men of Sioux City, Iowa, in annual meeting assembled, fraternally greet the Presbyterian men of America in missionary convention at Philadelphia, Pa., February 11, 1908.

"Read second Thessalonians i: 3, and iii: 1."

"We are bound to give thanks to God always for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth; so that we ourselves glory in you in the churches.

"Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you."

ROBERT HUNTER,
H. N. BROTHERS,
W. P. MANLEY.

(6) A delegate, compelled to return to New York:

Profoundly impressed with last night's and former sessions, a delegate regretting necessity of leaving, greets brethren promising for himself with God's help more devotion, time and money.

(7) From Rev. Ernest Glen Wood, chairman of the Foreign Missions Committee of the Presbytery of Columbia, Synod of New York:

"One accord, one place, one Pentecost, praying likewise for Philadelphia."

(8) At a meeting of the representatives of the Southern Presbyterian Church, held this afternoon, the following was adopted:

The Representatives of the Presbyterian Church in United States express their sincere appreciation of the invitation to participate in the proceedings of this convention, and do make record of the inspiration and blessing which they have derived, and their prayer, that through them the enthusiasm and power of this great gathering may be transmitted to our churches in the South Land.

CHAS. W. DORSEY,
Chairman.

On motion, this action was acknowledged by the entire convention rising and singing,

"Blest be the tie that binds
Our hearts in Christian love."

(9) Letters were received from the President of the United States, Theodore Roosevelt, and from Governor Stuart, of Pennsylvania, expressing regret at their inability to be present and take part in the convention.

The chairman brought the business session to a close with the benediction.

THURSDAY EVENING SESSION

The last session of the convention opened at 8 P. M. Prayer was offered by Rev. Richard Holmes, D.D., of Philadelphia.

Mr. J. A. Macdonald, editor of the *Toronto Globe,* was the first speaker, his subject being "The Interests of the Nation in the Foreign Missions of the Church." Following this address the audience, which filled the great building completely, to the third gallery, joined in the ringing hymn, "Victory," which had been sung repeatedly during the preceding sessions.

Mr. David McConaughy, on behalf of the Business Committee, at this point made a supplemental report as to the number of delegates registered. (See Summary of Attendance on pages 315 to 317.)

Mr. McConaughy also stated that the Business Committee had received from various sources during the days of the convention, requests that the delegates should be given an opportunity to make some expression, in the shape of a financial offering, of their interest in the great cause which had brought them together. The committee had been unwilling to do this, because in the whole plan for this convention, the expectation had been that the delegates were to go back from it to work out a permanent programme patiently, persistently, successfully, until every man and woman and child connected with the Presbyterian Church should have a share by gift and prayer in the support of the great Parish Abroad as well as the Parish at Home. It was thought best not to in any way divert from that purpose by any expression of a spasmodic interest in the way of a collection. If any men in the convention wished to voluntarily assume any obligations such as the support of one or more missionaries as personal substitutes on the field abroad, or by contributing to the special fund for Korea, or in any other way, they were invited to communicate with the Board of Foreign Missions, at 156 Fifth Avenue, New York, and thus let their wishes crystallize.

Mr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, delivered the closing address on "The Duty of the Men of the Church to Give the Gospel to the World."

The convention was then brought to a close, in a very simple and deeply impressive way, with the benediction by the chairman, Rev. George Alexander, D. D., of New York.

XLVII

THE SEQUEL

The convention was by no means over when the last session closed. Indeed, its programme had but just well begun. The delegates went home to "do the doctrine," as the Koreans put it. Immediately on every hand the "Echoes" began to be heard. There were meetings almost innumerable, at which the delegates imparted to other members of their own and other churches the inspiration which they had received at Philadelphia. Some of these meetings were very large; at one of these, held in the Brown Memorial Church, Baltimore, there were a thousand people present, including many of the most representative citizens, of different denominations.

In Bridgeton, N. J., one Saturday evening following the convention, a Men's Supper Conference was held, with upward of seventy-five men in attendance from the different Presbyterian churches, one of these being as much as sixteen miles distant. When opportunity was given, a dozen of these men spoke, and no one could doubt that they "meant business." Of the twelve, eleven had been present in person at the convention, and the other one had caught fire from the reports of it that he had heard. The chairman, Mr. Edward M. Fithian, voiced the sentiment of that meeting when he said:

> "I have spoken of it as a Men's Foreign Missionary Convention. So it was called officially, and the cabalistic letters "M. F. M. C." were blazoned in electric lights across the front of the Academy of Music, where the convention was held, and, with the word "Welcome," over the portal at the City Hall.
>
> "But, ever and again, a speaker with wider and clearer vision would call it a World-Evangelization Convention. And I confess I like the name better, for in that characterization I see the hope and promise not only of carrying the gospel to the uncounted millions of heathendom, but of reaching also the equally needy in the home field, and, as a condition precedent to both, the sound conversion to acknowledgment of and obedience to our Lord's last command on the part of another million of us professing Christians here at home."

Next day the Forward Movement plan was adopted with enthusiasm in the Bridgeton churches, the subscriptions taken for the support of the Parish Abroad assuring an advance from the churches of that town of at least $1,500 annually.

Moreover, the "Echoes" have been heard in even more substantial ways:

The delegates from Lincoln University went back and raised the funds to send out one of their brightest men to Africa and to support him for five years—an event which in itself marks an epoch.

A clerk, earning $14 a week sent a check for $15 as "a start toward the $2,000,000 for the coming year."

One man who had previously been contributing $100 a year told his pastor during the convention that he had decided to double his subscription; on reaching home, however, he brought his check for $500, the "fivefold increase."* Another who had been contributing $200, the largest amount given by anyone in his church, increased to $500. A delegate from outside of the Eastern District sent his check for $1,000. Another delegate went directly to the board offices in New York, on the adjournment of the convention, and subscribed $2,000 a year for the work in Korea. A railway officer, enclosing a check to emphasize it, wrote:

"I feel like giving expression to my uplift from this convention, the grandest of any kind that I have ever attended, with interest and enthusiasm sustained longer and better than I ever dreamed possible. It must portend great things for the Master."

Rev. Charles B. Chapin, D.D., chairman of the Foreign Missionary Committee in the Presbytery of Rochester, N. Y., writes:

"Let me congratulate you upon the magnificent success of the Philadelphia convention. We ministerial delegates from Rochester have presented the doings and sayings of the convention in our churches. We are arranging also for some exchanges. Next Monday morning our presbyterial committee is to hold an echo meeting for all the Presbyterian ministers of Rochester and vicinity and for as many laymen as we can get together.

"Why not have the next men's convention in Rochester?"

A few of the "Echoes" that have come in the course of correspondence must suffice as samples of the impressions which the delegates carried away with them and as indications of how they have set about to work those impressions out:

Mr. Alfred E. Marling, a member of the Board of Foreign Missions and of the Forward Movement Committee:

"I must say to you again that the convention was a great success, and

*Since this was written, a letter has been received from one of the delegates from this church, a young business man, who gives fuller details of the sequel in his church, as follows:

"As a result, one of the men of our church has given $500, another is giving $25 per month, our Christian Endeavor has pledged $100 to foreign and $100 to home missions and several of our members are doing a little. Our Women's Missionary Society is doing fine work, but I am sure if we can educate our members we can do more. We have 410 members and if you will send us plenty of good educational literature, a few of us young fellows will pledge ourselves to see that it is used and used to advantage.....We are also going to do some hustling in our Sunday school, of which I am a teacher; so send along Sunday school literature. Since we have been doing something toward giving the gospel to every creature, our church has been blessed greatly, but we have only started."

everyone who had any share in its inauguration is entitled to the deepest gratitude, not only of every delegate, but of the entire church."

A Princeton professor:

"The impulse which it has given to the foreign missionary activity cannot be overestimated. Let me express the gratitude which the whole church feels to those who so successfully carried to its culmination the great convention."

A delegate from Princeton Seminary:

"The convention was the finest thing I have ever seen in connection with foreign missionary enterprise."

A Hill School boy (sending a delayed registration fee):

"Enclosed find my dollar. The convention was worth ten dollars to me, and I regret that I cannot send that amount. At any rate, I am doing what I can by spreading what I heard among the fellows here at school."

A missionary from the Congo, Africa:

"I think your convention was the finest I have ever attended."

The pastor of a Reformed church:

"I am so glad to speak of the deep spirituality evident in the whole convention. It has been a powerful meeting—in spirit and in speakers."

Mr. D. L. Pierson, Editor of the Missionary Review of the World:

"It was a fine programme, a splendid attendance and a great spiritual uplift. God certainly guided in it all and blessed the work."

The Chairman of the Foreign Missions Committee of Westminster Presbytery, Pa.:

"Everything that has reached me concerning the convention makes me very glad. In my own church we have never had such an arousement on missions as my two elders gave the people the following Sunday. We have begun a campaign of education with a united session."

A business man in Harrisburg, Pa.:

"The convention was certainly a wonderful success, and should mean much to the work. Our delegates made excellent addresses at our Wednesday evening prayer meeting; it brought forward two excellent speakers of whom the church did not know before."

H. C. Ostrom, Secretary Laymen's Movement of the Presbyterian Church, U. S. (South):

"To my mind, the meeting at Philadelphia was one of the strongest gatherings I have ever attended; not so much the outward spirit of enthusiasm, as the quiet undertone of earnestness and intensity impressed me." (Later): "The meeting was simply tremendous. I hope we can some day have a similar meeting in our Southern Church."

R. C. Morse, General Secretary International Committee, Y. M. C. A.:

"I congratulate you very heartily on such a feature of the Forward Movement as was witnessed there, and I only wish that I could be of more service as a Presbyterian in the good work."

J. Campbell White, General Secretary, Laymen's Missionary Movement:

"I believe it not only will mean an enormous gain for your own church, but will be the outstanding men's meeting of this year in the encouragement of foreign missionary work."

Rev. A. L. Phillips, D.D., Sunday School secretary of the Presbyterian Church in the U. S. (South):

"The convention made a most profound impression upon me; I have felt the impulse of it ever since, and expect to feel it as long as I live. The thirty delegates from the Southern Church were greatly uplifted, and returned inspired to do more than ever before."

A secretary of the American Board of Commissioners for Foreign Missions:

"I have just returned from the wonderful meeting in Philadelphia. I want to congratulate you and those associated with you on the spendid success you had in gathering nearly two thousand pastors and laymen of the Presbyterian Church together. I want also to congratulate you upon the splendid programme. The addresses were all of a high order, some of them exceptional in character, and I am sure that the result will be a great quickening of the churches which were fortunate enough to be represented at that wonderful meeting. I would be a happier man than I am this morning if I could devise some way to bring together half of that number of Congregational pastors and prominent laymen in a conference to be held in New York some time in the near future."

A business man of Syracuse, N. Y.:

"I feel that our church will be benefited greatly from the convention, as our other delegate has come home tremendously enthusiastic, declaring that he has a new vision, and I am going to get him right to work, with the Sunday school for his department."

A Presbyterian pastor of Pennsylvania:

"I was at the Philadelphia convention, and there is going to be 'something doing' in Sunbury Church if it is in the power of our four delegates to bring the same about." (Already word has come of a substantial sequel.)

An Omaha convention delegate who was also at Philadelphia:

"I missed the 'fire' and enthusiasm which characterized the adoption of the resolutions at Omaha; but I think it was simply an indication of the different characteristics of the East and West. There was certainly a deep spiritual current at Philadelphia, and although the men were quieter and not quite so effervescent, I am sure that the convention will accomplish even more than

the one at Omaha did. The singing, addresses and prayers all made a deep impression on me."

A pastor in North River Presbytery:

"—tells me that an elder of his church has come to him and said, 'I have never done my duty in this; here is a check for $500, and I am going to measure up after this;' another member of his church told him that he was going to multiply his previous gifts by five. It has not struck any of my men as hard as that, to my knowledge, but it will do so for many, I am sure."

The following account, in which a Pennsylvania pastor tells of how the sequel is being wrought out in his own church, is fairly typical of a considerable and increasing class of churches; hence it is given at greater length:

"The convention was great, great in every sense of the word; the greatest gathering I ever attended! It was a veritable Mount of Transfiguration. 'We beheld his glory,' and 'were eyewitnesses of his majesty.' It was indeed grandly inspirational and educational, but it was more; it was pre-eminently and definitely practical. It means results.

"In one sense I can truly say I did not want to attend. I shrank from it; for I knew just what it would mean to me of added responsibility as a Christian, a minister and a pastor, and I little saw how I could make good that added responsibility into corresponding action in my parish. So, almost reluctantly, at the last moment, I accompanied two of my elders as a delegate. Of course, we were stirred and enthused. Always a missionary pastor and actively interested, I believed I was fairly well informed; but there came to me a new vision and revelation of the fatherhood of God, of the sonship of Jesus Christ, of the brotherhood of man, and of the supreme mission of his church.

"The Sabbath after, there was only one thing for me to do—to preach on the conference. I was full of it. It was a great theme, and the sermon could not be dull. It lifted pastor and people. In the afternoon I called together the session, and laid before them a definite plan to reach our entire church for missions. I told them it was a matter of conscience with me to lay the plan before them—it was not a matter of conscience with me what they did with it; and I said I thought it should be a matter of conscience with them what they did with it, not a matter of conscience with them what the people did with it. And after earnest prayer we unanimously agreed upon the following plan to definitely meet our responsibility:

OUR MISSIONARY AIM

"'Resolved, that it be our missionary aim to reach definitely every man, woman and child in the congregation, with the *incentive* by way of regular missionary information, and with the *opportunity* of having some share in the work by way of an individually addressed offering envelope, for home and foreign missions annually.' The session is now busy carrying out this plan.

"We are hoping and awaiting great things from this plan for our own church and the furtherance of the great cause. Our first trial of it for foreign missions will be made on the last Sabbath of this month, and we expect it to splendidly justify itself. But we expect also that it will take time and patience and perseverance to perfect its details, and to thoroughly enlist

all our people. But it is now our definitely adopted policy, and if it takes two years or three years or five years, we will be content to prayerfully work and wait for it. It cannot fail to be a vast gain over no plan at all to reach specifically each individual."

These extracts may fittingly be concluded by quoting a few words from the indefatigable chairman of the Committee of Arrangements, Rev. C. A. R. Janvier, now of Philadelphia, but formerly and always of India:

"I look back with regret on many blunders, but I rejoice that the Lord brought us through to so successful an issue. All that I hear convinces me more and more that great good was done and that there is a great harvest yet to come."

A VIEW OF THE DELEGATES AS SEEN FROM THE PLATFORM

XLVIII

ROLL OF THE DELEGATES

For the reason that not all the registration receipts were exchanged for delegates' admission tickets, it has not been found possible to eliminate from the list those who after paying the registration fee were prevented from attending. As this number is probably more than offset by the number of men who obtained tickets of admission locally without registering, the list of delegates has been made upon the basis of those who registered.

SYNOD OF ATLANTIC

FAIRFIELD PRESBYTERY

Goodwill, S. C.
Rev. I. D. Davis, D.D.

SYNOD OF BALTIMORE

BALTIMORE PRESBYTERY

Arlington, Md.
John W. Neel

Ashland, Md.
Rev. H. M. Price

Baltimore, Md.
H. N. Abercrombie
John Abercrombie
Rev. John P. Campbell, D.D.
Allen L. Carter
Rev. John Stuart Conning
William C. Cook
Robert F. Cooper
Dr. C. E. Cort
Oliver W. Cummings
Frank R. Eldridge, Jr.
Harry G. Evans
Rev. John Clark Finney
Arthur T. Forman
John Franz
Albert L. Gardner
John Genso
Howard Gilbert
Rev. Donald Guthrie
Paul W. Harrison
Rev. George M. Hickman, D.D.
Theophilus Hill
Arthur L. Jackson
Henry W. King
Rev. Thomas G. Koontz
Walter Knipp
Emil P. Krouse
William S. Lyon
Rev. E. A. McAlpin, Jr.
P. Bryson Milliken
Robert T. Mugford
Elisha H. Perkins
Dr. Horace M. Simmons
A. Crawford Smith

Baltimore, Md.
Robert H. Smith
Bernard C. Steiner
Rev. John Timothy Stone, D.D.
Charles F. P. Waters
John A. Welsh
Luther Chase Wright
Douglas M. Wylie

Catonsville, Md.
Richard P. Baer
Rev. John A. Nesbitt

Govanstown, Md.
H. B. Everding
C. C. Forman
Rev. Wilfred W. Shaw

Havre de Grace, Md.
Rev. Walter Rue Murray

Irvington, Md.
Edward B. Bunting

Roland Park, Md.
Rev. John W. Douglass

Sparrows Point, Md.
Rev. A. Burtis Hallock

Sweet Air, Baltimore, Md.
Rev. W. L. Schmalhorst

NEW CASTLE PRESBYTERY

Berlin, Md.
W. H. Bancroft
Horace Davis
John W. Pitts

Claymont, Del.
Thomas D. Brown

Colora, Md.
W. T. Fryer
J. J. Hanna
Calvin Riley

Elkton, Md.
George A. Blake
Rev. John McElmoyle, D.D.
Dr. Winifred T. Morrison
Green Hill, Del.
Vincent Blackwell
James M. Smyth
Middletown, Del.
Rev. R. H. Moore, D.D.
Newark, Del.
Rev. Joel S. Gilfillan
Providence, Md.
Samuel G. Bye
St. George's, Del.
Rev. J. R. Milligan
Salisbury, Md.
Rev. Wilson T. M. Beale
L. W. Gunby
West Nottingham, Md.
Rev. Samuel Polk
Wilmington, Del.
Rev. Alexander Alison, Jr.
Gen. Charles Bird
Joseph H. Burns
Charles W. Bush
Rev. M. F. Dickens-Lewis
Ellwood C. Jackson
Warden R. Humphrey
Rev. W. H. Logan
W. S. Prickett
Frances R. Vincent
Rev. E. Burgett Welsh
Zion, Md.
Rev. B. J. Brinkema

WASHINGTON CITY PRESBYTERY

Kensington, Md.
Rev. Henry Rumer, D.D.
Manassas, Va.
Rev. J. Garland Hamner, D.D.
Dr. J. A. Phillips
Takoma Park, D. C.
Rev. Thomas C. Clark, D.D.
Lisle Morrison
Washington, D. C.
Rev. W. C. Alexander
Rev. John Lee Allison, D.D.
Clarence A. Aspinwall
Harry Barton
Charles H. Butler
Rev. Albert Evans, D.D.
Dr. E. M. Gallaudet
Marshall T. Hyer
Rev. Joseph T. Kelly, D.D.
George S. Luckett
George X. McLanahan
Rev. Wallace Radcliffe
W. H. H. Smith
W. R. Spilman
Burr G. Williams

SYNOD OF CATAWBA

YADKIN PRESBYTERY

Statesville, N. C.
Rev. S. F. Wentz, D.D.

SYNOD OF NEW JERSEY

ELIZABETH PRESBYTERY

Basking Ridge, N. J.
Charles L. Roberts
Califon, N. J.
Fred H. C. Pheiffer
Rev. Joseph G. Symmes
Elizabeth, N. J.
A. F. Bouton
A. H. Bull
James D. Clark
Rev. Eben B. Cobb, D.D.
Conover English
Rev. Joseph B. Ferguson
Elizabeth, N. J.
Isaac Hamilton
Frank Hand
Rev. John F. Kerr
Benjamin F. Midgley
Lebbeus B. Miller
C. B. Orcutt
Elbert N. Renshaw
Charles Rolinson
Rev. Wm. C. Rommel
George N. Seaton
Dr. Maxwell G. Simpson
Elias D. Smith

Elizabeth, N. J.
W. O. Smith
W. W. Shupner
S. A. Van Derveer
Rev. William Force Whitaker, D.D.
S. B. Willett
W. W. Willett
Albert S. Wright
Lyons, N. J.
Luther Childs
Metuchen, N. J.
Ellis H. Ayres
Joseph W. Clark
A. V. Decker
Rev. James G. Mason
J. Gilbert Mason, Jr.
Plainfield, N. J.
George Ballantine
Thomas C. Bodine
F. O. Dunning
Rev. C. E. Herring, D.D.
Lemuel R. Hopton
John H. Manning
William D. Murray
R. H. Radford
Ira W. Travell
Rev. John Sheridan Zeli, D.D.
Rahway, N. J.
George A. Bush
John J. Hoffmann
F. W. Langstroth
Thomas B. Lindsay
Rev. William Torrence Stuchell
William E. Tucker
Roselle, N. J.
W. P. Stevenson
Springfield, N. J.
Clifford Willis
Westfield, N. J.
Lawrence A. Clark
John B. B. Douglas
Malcolm B. Dutcher
Hiram L. Fink
William Gale, Jr.
Walter M. Irving
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Laos
- Dr. W. A. Briggs, Chieng Rai

MISSIONS OF THE PRESBYTERIAN CHURCH IN UNITED STATES (SOUTH)

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- Rev. C. K. Cumming
- Rev. Cameron Johnson
- Rev. W. B. McIlwaine
- Rev. E. Vanorden

OTHER DENOMINATIONS

- Rev. Joseph Clarke
- Rev. W. H. Farrar
- Rev. Allen K. Faust
- Rev. William E. Lampe
- Rev. Samuel M. Zwemer, D. D.

REPRESENTATIVES OF OTHER DENOMINATIONS

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- David G. Alsop, Phila.
- H. P. Anderson, N. Y. City
- Rev. W. M. Anderson
- Theodore M. Baker, Tompkinsville, S. I., N. Y.
- Dr. J. E. Baumann, Telford, Pa.
- Alexander D. Chiquoine, Phila.
- Rev. C. S. Cleland, Phila.
- Thomas C. Craig, Germantown, Pa.
- Dr. C. C. Creegan, N. Y. City
- R. E. Diffendorfer, N. Y. City
- Rev. S. H. Fitzgerald
- W. H. Forsyth, Lexington, Ky.
- Bishop C. D. Foss, Phila.
- Rev. Charles L. Fry, Phila.
- Rev. Frank Getty
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- Rev. Marion J. Kline, D. D., Baltimore, Md.
- Rev. Walter R. Lambuth, M.D., D.D., Nashville, Tenn.
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- Rev. George F. Lenington, Tompkinsville, S. I., N. Y.

Silas McBee, N. Y. City
Prof. James McConaughy, Mt. Hermon, Mass.
J. A. Macdonald, Toronto, Canada
Robert C. McQuilken
Earl D. Miller
Rev. Harry Edwin Miller, Lebanon, Pa.
John R. Mott, N. Y. City
J. Lovell Murray, N. Y. City
Rev. F. H. Neal, Germantown, Pa.
Rev. F. M. Rains, Cinn., O.
Rev. G. E. Raitt, Phila.
S. C. K. Rutnam, Colombo, Ceylon
Rev. F. H. Senft
Fred. O. Shane
John B. Sleman, Jr., Washington, D. C.
Rev. R. M. Sommerville, D. D., N. Y. City
Dr. Thomas F. Staley, Phila.
Albert W. Staub, N. Y. City
Rev. F. W. Strugel, Bethlehem, Pa.
Rev. Homer C. Stuntz, D.D., N. Y. City
Rev. T. B. Turnbull
Rev. D. T. Van Horn
C. V. Vickrey, N. Y. City
J. Campbell White, N. Y. City
Asa S. Wing, Phila.
Edward Cope Wood
Rev. C. A. Young, Howard, Pa.
S. W. Woodward, Washington, D. C.
William C. Stoever, Phila.
Rev. Charles R. Watson, Phila.

SUMMARY OF ATTENDANCE

	Ministers	Laymen	Total
ATLANTIC			
Fairfield	1		1
BALTIMORE			
Baltimore	15	37	
New Castle	11	20	
Washington City	8	12	103
	34	69	
CATAWBA			
Yadkin	1		1
NEW JERSEY			
Elizabeth	10	53	
Jersey City	3	6	
Monmouth	15	23	
Morris and Orange	13	29	
Newark	10	33	
New Brunswick	23	60	
Newton	6	9	
West Jersey	24	39	356
	104	252	

	Ministers	Laymen	Total
NEW YORK			
Albany	3	6	
Binghamton	1	3	
Boston	2	0	
Brooklyn	6	19	
Buffalo	2	8	
Cayuga	3	4	
Champlain	2	0	
Chemung	1	0	
Columbia	2	0	
Geneva	2	6	
Hudson	3	2	
Long Island	1	0	
Lyons	2	0	
Nassau	5	6	
New York	21	45	
Niagara	1	1	
North River	6	10	
Otsego	0	1	
Rochester	8	7	
St. Lawrence	1	1	
Steuben	2	2	
Syracuse	4	5	
Troy	1	3	
Utica	1	1	
Westchester	6	12	228
	86	142	
OHIO			
Cincinnati	2	1	
Cleveland	7	8	
Mahoning	2	1	
Marion	1	1	
Maumee	1	1	
Steubenville	2	0	
Zanesville	0	1	28
	15	13	
PENNSYLVANIA			
Blairsville	7	4	
Butler	2	6	
Carlisle	15	34	
Chester	32	85	
Clarion	3	5	
Erie	4	5	
Huntingdon	9	18	
Kittanning	2	0	
Lackawanna	23	52	
Lehigh	21	28	
Northumberland	8	13	

	Ministers	Laymen	Total
PENNSYLVANIA			
Philadelphia	64	164	
Philadelphia North	35	95	
Pittsburg	8	30	
Redstone	2	2	
Shenango	5	7	
Union (Cumberland)	1	1	
Washington	1	1	
Wellsboro	0	1	
Westminster	15	23	831
	257	574	
WEST VIRGINIA			
Parkersburg	0	1	
Wheeling	3	3	7
	3	4	
PRESBYTERIAN CHURCH IN U. S. (SOUTH)	8	21	29
DELEGATES OUTSIDE OF EASTERN DISTRICT	6	5	11
MISSIONARIES OF PRESBYTERIAN CH. IN U. S. A.	15	8	23
MISSIONARIES OF PRESBYTERIAN CH. IN U. S. A. (SOUTH)	5		5
MISSIONARIES OF OTHER DENOMINATIONS	5		5
REPRESENTATIVES OF OTHER DENOMINATIONS	23	30	53
	563	1118	
GRAND TOTAL			1681

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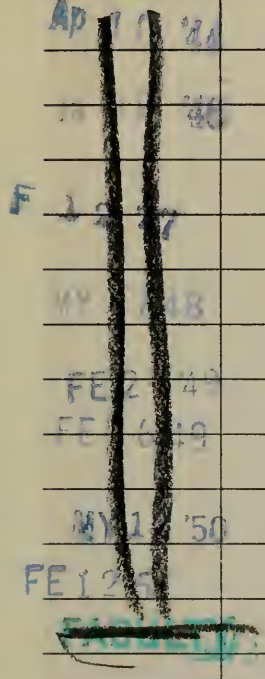
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